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for

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N.C.E.A. CONVENTION

Turn to page 179 for a summary of your big annual meeting held during Easter week in San Francisco. You will find an over-all view of the proceedings and an extensive summary of two of the leading addresses.

EDUCATIONAL PROBLEMS

The leading article in this issue of your JOURNAL is a discussion of an outstanding problem of Catholic colleges by Bishop Mulloy at a recent regional meeting of the N.C.E.A. The question of how to make Catholic education thoroughly Catholic is a challenge to teachers in high school and elementary school as well as in college.

You will join us in rejoicing at the return of Florence A. Waters to our pages. Miss Waters is a specialist in problems of teaching the deaf and hard of hearing.

Counseling students is a perennial problem. Brother Lawrence has given us some good counsel on how to organize our counseling.

SUMMER SCHOOLS

If you plan to attend summer school, consult the list of announcements of the summer sessions of Catholic colleges beginning on page 185. Here are listed all the Catholic colleges and universities from which the editor has received summer school announcements to date. Late arrivals will appear next month.

YOUR ADVERTISERS

The advertisements in your JOURNAL will help you to select the books and supplies you need. The publishers will be glad to help you to get further information about new tools for the coming school year. Order your supplies before vacation.

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14. THE FAIRY CROSSES OF VIRGINIA Incidents in the lives of John Smith, Pocahontas and the early settlers.
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The CATHOLIC SCHOOL JOURNAL

Vol. 48

MAY, 1948

No. 5

Will Our Catholic Colleges Be Catholic?

*Most Reverend Wm. T. Mulloy **

BEFORE we settle down to the particular examen of our educational conscience—which form I trust you will permit this discussion to take—I ask the privilege of expressing to you my appreciation and gratitude for the Christlike zeal with which you address yourselves as consecrated souls to the sacred apostolate of Catholic education.

All too often we are forgetful of the human side of life and perhaps we are especially prone to overlook it in those who are giving themselves so generously to the education of youth. Probably we have failed to discern the significance of the statement which the divine Master of all education made in His appealing prayer for His select group of teachers: "I pray for those who are to find faith in Me through their words" (John 17:20). "Through their words." Where can human lips find better expression of wholehearted appreciation of the work to be done by our teaching forces than in this declaration and in the very act of Christ praying for the blessing of His heavenly Father on the work of those who are to teach in His name?

Without courting sacrilege, I yet dare apply these same words to this select group of apostles of our day and beg our Saviour to extend that prayer to each and every one of you. Throughout our whole educational system there is place for prayer and for the kind word of encouragement to those who are making a reality of the ideal which St. John Chrysostom glimpsed when he asked, "What greater work is there than training the mind and forming the habits of the young?" That beautiful prayer of our Lord is redolent with divine sympathy. It bespeaks loving understanding of the gigantic size of the field of education and the uncommonly great sacrifices which must be made by those who embrace that way of life. Truly, like St. Paul, "Forgetting the things that are behind," you "press forward to the goal of our lives, our Lord and Saviour, Jesus Christ."

When I stand before you as a bishop, you do not expect me to speak to you in the technical terminology of men of science; you do not look to me for discoveries in the theory of educational psychology; you do not reach for your pad and pencil to note suggestions which I may make for more efficient organization of the office staff or of the entire administration of your college. Nor do you expect me to give you an exhaustive analysis of the Report of the President's Commission on Higher Education. There are experts among you whose single purpose has been the study and the mastery of these matters. You do look to me, however, to speak to you in the name of Christ and with His authority, because the office which I hold is that of a successor of the Apostles. For Christ I must speak, and His mind and that of holy Mother Church I must interpret.

*Bishop of Covington. This is an address given at the regional meeting of the N.C.E.A. at Chicago, Ill., March 9, 1948.

I may not possess the great qualities of mind and heart of those of you who are seated before me; I may not claim mastery of the intricate problems of the educational world that are simple to you; I may not have the brilliant display of letters after my name that, after yours, designates the holy zeal that prompted you to develop to the highest your God-given talents that you might emulate the faithful servant in the parable. But I yield to none in this—my high regard and genuine affection for each and every one of you.

Somewhere in the Sacred Scripture we read, "Whom He loveth He also chastiseth," and in this spirit of our Divine Master, I beg of you the patience and charity necessary to face the few observations that I should like to make and discuss with you this afternoon. Let us cast these observations into the form of a particular examen and with the spirit of Christlike charity let us face, one by one, the suggestions which I have to offer:

We shall dip deep into the life and words of the Master. "He is our Pacemaker; He ever remains our Ideal." No one can ever gainsay His educational directions. Who can supplant them?

The Home in Education

We read of Christ that "He went down to Nazareth and was subject to them." "And the Child Jesus grew in wisdom and age and grace before God and man." Thirty years He spent—at home. Who can question the authority which His example carries? In the divine Mind the home was always to be the first powerful unit in education.

Do we as Catholic educators today still profess a living faith in the home as the first divinely instituted unit in our Catholic educational structure when we pose the question, "Will our Catholic colleges be Catholic?" I ask, in turn, whether or not in the Catholic philosophy of education in this age we point our sights on the cultivation or fostering of homemakers as our first objective? If a survey of the alumni of our several colleges were made, would the record reveal Catholic homemaking as being or having been a major objective in our educational process? With the twin evils of divorce and birth control being so rampant and so destructive of society everywhere today, can our Catholic college graduates pass the test? Have we kept faith with Christ, with His Church, with our country?

Education for a Christian

In his *Magna Carta* on the "Christian Education of Youth" Pope Pius XI observes "Since education consists essentially in preparing man for what he must be and for what he must do here below in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not directed to man's



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last end, and that in the order of Providence means . . . that there can be no ideally perfect education which is not Christian."

Our first objective as Catholic college men and women is, then, the training of Catholic homemakers. In our own self-evaluation program let us single that out as objective No. 1. For, after all, even the most optimistic of us must acknowledge that "Family failure is the characteristic of our age." It is more destructive than the atomic bomb or Communism.

Teach Catholic Homemaking

Is not the primary purpose of Catholic college education to teach men how to live, not as angels but as men; not in a vacuum but here on earth; not as isolated individuals but as members of society, of Christian society, we trust?

Referring to the tremendous responsibility of the educational agencies of the Church to the family, Pius XI declares further in his great educational mandate, "The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own time, fathers and mothers, even those of little or no faith,

have been sending or bringing their children in millions to places of education under the direction of the Church." Will our Catholic colleges be Catholic in this critical age? Will our Catholic parents ask bread for their children and shall we hand them a stone? It is the first duty of the Catholic college to realize that our Catholic college graduates must be the homemakers of tomorrow and of today. Will our Catholic colleges be Catholic as we face the present challenge in the battle between Christ and chaos?

How seriously have we as priests and Sisters and as Catholic lay educators striven to utilize all our knowledge, our every talent, and the practical facilities at our disposal to make our colleges serve the people of the community? How much serious thought have we devoted to the struggle for Catholic living that our young Catholic homemakers — either our college graduates or the lay members of our faculty — must put forth? Have we fully and successfully discharged our responsibility to them and to holy Mother Church when we have handed our graduates a diploma? There is yet much to be done in our Catholic college circles.

What About Rural Life?

Second point of the examen! Why do we as a college group so alienate from academic consideration in our college discussions, counseling, and guidance programs, the idea of life on the farm? Why does part-time farming meet with ridicule or a faint smile as a suggestion to the Catholic collegian? Why are not our Catholic colleges abreast of the times? Why are they remiss in the study of population trends? Why are they not electrically aware of the depletion of Catholic life and culture in our rural districts? And — more urgent — why are they not dynamically cognizant of the facts that urban Catholicism wanes consistently and that rural Catholicism at its present state cannot make up the deficit? Are we educating for life? We have not yet scratched the surface of this important educational field. Why is this the case?

A Survey of Weakness

In any one of our Catholic colleges how many courses are offered that would attract our farm boys and girls as farm boys and girls? How many of us can absolve ourselves completely of blame? Just off the press is a very interesting piece of sociological literature entitled "A Survey of the Weakness of the Catholic Population of the United States." It shows the weakness of the Catholic Church in the rural areas, the only remaining source of our population strength. It is alarming. In my own diocese we number 853 farm families out of a population of 66,500. Suppose that we allowed ten children to each family. We should have 8530 farm people from a Catholic population of 66,500. One eighth of the Catholic population will have to supply the seven eighths in order to keep the *status quo*. Yet the entire population of the diocese is 1,350,466. Nevertheless, in the United States today we have not a single Catholic college to which we can send Catholic young men and women to prepare them for farm life. Our young farm boys and girls must receive their life training in secular institutions. Is it fair? Are we not discriminating against our farm people? Will our Catholic colleges be Catholic?

Are We Teaching Religion?

Our next point, the *third of our examen*, will concern itself with the teaching of religion in our Catholic colleges. Let us consider this from two points of view, that of the curriculum and that of teacher training. Do the religion courses carry as much credit and are they given the same number of hours as secular subjects which are deemed important? After all, we exist primarily to teach religion. It is a fundamental principle of our philosophy of education. Are we following that principle? Would we score a high rating in the teaching of religion? How many doctoral degrees in religion have we on the faculty? How much graduate preparation in religion have the professors of religion had? Is the library adequate? Can the section devoted to religion compare with that of other sections in the library? Will it bear professional examination? With young men and young women crashing the classrooms of our science and our sociology departments and being enrolled in religion classes

only through sheer academic force and sitting through them without interest, there must be something wrong. We must face the facts. We have neglected our courses in religion. That is a cardinal fault. The age is credit and degree conscious. We must provide for it by preparing the faculty in religion. Poorly staffed and poorly taught courses in religion are no incentive to college youth; they are no incentive to a love of religion; they are no incentive to Catholic living.

We Need Student Counselors

Closely related to the teaching of religion is the guidance of youth. Guidance of youth has many meanings. It should be at its best in the Catholic college. That it be so, the director should be selected from the most capable—the most capable in the *guidance of youth*. I still relish the term spiritual father for this most important post on the whole faculty. The spiritual father, student counselor, or guide is the keyman in the entire structure of Catholic college training. Yet, does it not frequently happen that if the director of youth himself be all that is to be desired—which is not always the case—his office is in some out of the way spot or corner where the student will rarely come or find it very inconvenient to visit? Again I repeat, Will our Catholic colleges be Catholic?

In all this—our failure adequately to prepare Catholic home-makers; our consistent neglect of the important function of Catholic farm living; inefficient courses in religion and imperfect student counseling; in a word, the tendency of the Catholic college to ignore the actual needs of Catholic life today—we ourselves are to blame. We have been caught in ebb tide and have floated out to educational sea. All the flotsam and jetsam that came our way we picked up and called it college education. The standard liberal arts courses that once were Catholic, that plumbed the depths of the young hopeful's mind, the mental gymnastics that developed agility and profundity of thought, power of analysis and synthesis,

that taught the young man and woman how to study, these were our heritage. God grant that they be recovered.

Scholastic Philosophy Essential

The Catholic college that after the freshman and sophomore years gave two years of sound Scholastic philosophy, not piecemeal but as a unified whole, this college laid the solid authentic basis for the conferring of the degree of bachelor of arts. Such an education was the unequalled predivinity, premedical, prelegal, and other preprofessional course. So trained, college students were the boon of Catholic society. They were the leaders of Catholic life. They knew how *sentire cum ecclesia*. Today when the Holy Father calls for Catholic lay leaders, the Catholic college offers him expert technicians, men and women who are unprepared for Catholic thinking, Catholic appreciation, because they have not been grounded in the fundamental principles of Scholasticism.

Our Colleges Will Be Catholic

Will our Catholic colleges be Catholic? Still I ask the question, and I still insist that they will be. I pledge my faith in the Catholic philosophy of education. I pledge my faith in an education that teaches Scholastic philosophy to its students and sends them into the world to take their stand for God, for Holy Church, for our country, for Christian family life. I pledge my faith in the men and women who, as you scholarly priests and religious and devoted Catholic laymen, spend themselves that Christ's teaching reach our youth in its fullness "through your words." Neither you nor I will forsake our sacred duty to construct a system of Catholic education in this country that will give soul and immortal spirit to the praiseworthy efforts of the President's Commission. We can show no greater devotion to our nation that in giving it the benefit of our divinely constituted system of Christian education of youth.

Counseling High School Students

*Brother Lawrence Ephrem, F.M.S. **

Old as Education

Guidance is not an invention of modern education. It is as old as education itself—it is education. In antiquity the schools had guidance programs which worked in conjunction with their system of government. It was not altogether free and able to work on its own; nevertheless, as in Sparta, it helped to recruit able-bodied youths for the army. It had the earmarks of a recruiting program. Those who were rejected by the army were directed along other vocations equally beneficial to the State. It was advantageous to the individual, for it directed him in fields where he could accomplish more for himself and the State.

Athens was somewhat more democratic in its form of government, therefore more democratic in its guidance. It allowed some choice to the individual. Plato gives us an insight into the guidance program of his time. Individuals were divided into three classes, or vocations, according to their native abilities. Education then was divided into philosophy

for those who had the ability to govern; physical training for those who aspired after a military career; and apprenticeship for all the others who had no aptitudes for a political or military career. This was a step forward in the organization of a comprehensive guidance program.

The Hebrew concept of guidance was broader in scope than either that of Sparta or Athens. The Hebrew prepared himself to live a full life on earth, but he was always contemplating the higher purpose of his existence—eternal life. Guidance was centered around the Ten Commandments. The Prophets together with the scribes were the counselors. The synagogue was an important factor in the program. It might be considered the prototype of the Catholic system of guidance, which embraces the task of directing the whole man. The Hebrew parents considered it their duty to direct the interests of their children. For these people guidance was a religious, a social, and a vocational function.

Catholic Principles

The Catholic concept is quite similar to that of the Hebrew. Both are based essentially on the law of God. The Catholic concept is

based directly on the teaching of Christ. Christ's dealings with His disciples and the peoples of His immediate surrounding gave us a whole program of guidance. He knew human nature as no other man did, but His knowledge was not passive, for He also knew how to cope with it. His method was always to build the supernatural upon the natural, for He never lost sight of the fact that all men are but humans; to fall and to err is in their very nature. Man, being what he is must be elevated both spiritually and vocationally. Christ knew that all men are not equal, but are quite different in character, personality, and native ability, so He allowed for individual differences. Experience is a dear school and a long process—guidance is a timesaver.

Traditionally, the first confession made to a priest and the advice received from him was guidance. The sacrament of penance is not only a tribunal of justice, it is also a means of directing man to his greatest good; the development and the cultivating of his character and his personality as well as his immortal soul.

It is traditional in the Church to employ wise guidance in the selection of her candi-

*Lecturer in Education, Marian College, Poughkeepsie, N. Y. Marian College is conducted by the Marist Brothers.

dates for the ministry. In her choice of candidates she studies the disposition, the temperament, and the emotional behavior of each one to ascertain his fitness. Today we elaborate much, but we wonder if we are accomplishing more or even as much with all the means we have at our disposal.

The Counselor

Our modern system of guidance originated as a need to meet the demand of an ever increasing number of pupils in our schools, the result of an all-American philosophy of education—universal education. As small schools consolidated into larger ones, it became necessary to adopt a system to give pupils some individual attention, which was becoming increasingly difficult to do. In the traditional small schools the teacher was with a certain group the whole day; he was not just a teacher of subject matter; he was the molder of characters and trainer of wills. When the schools became factory size, factory methods were introduced with specialists guiding large groups, doing away with teachers as counselors. It seems we are now trying to swing back by introducing home-room counselors to produce the same results the traditional small schools did. The large schools and the development of a complex social system brought about a number of new situations to be studied, positions to be filled, and problems to be solved. But fundamentally guidance remains the same. As it was in the small schools where pupils were known as individuals by at least one member of the faculty, so it will have to be with large schools if guidance is to succeed in helping pupils. It will have to direct individuals, not groups, to a specific goal, whether this goal be the attaining of one's salvation, or the making of a living. Group revival is not a Catholic idea. We believe in elevating the individual, the unit of the group. When the individual is well directed the group is also, not vice versa. Guidance in a Catholic school is more embracing because it does not break up man into parts, but considers him as a unit. Group guidance is helpful, but it was never meant to take the place of individual guidance.

Individual Counseling

Guidance that takes into consideration only the social and vocational aspect of man can afford to err for it can nearly always be corrected in time by a more capable counselor since it affects only the temporal life of man. It is quite different when one considers the composite man. Then the counselor cannot afford to err in his counseling for he would jeopardize the temporal and the eternal welfare of the individual. He might be less of a specialist in such fields as choosing the right college or getting the right job, but he must be quite able in discerning characters when approached with personal problems. In the Catholic sense a counselor must be a man of God. He must have wide perception, and envisage his counseling in the light of eternity. He must always bear in mind that it is of greater achieve-

ment to teach one how to live, than to teach him how to make a living.

What Is Guidance?

Guidance is the fulfilling of a fundamental human need, whether it deals with the simple or the complex problems of life, and whether we consider the small country school or the large city school we are faced with the same situation, namely, human beings seeking solutions to their problems. To each one his problem seems more involved and more complex than those of everybody else. We think mostly in terms of ourselves. The students must be made to see that their problems can be solved with a little bit of patience with themselves.

Advertising as a system of guidance has done more to direct our thinking and acting than any other factor in our daily lives. We are confronted with it continually in one form or another. The secret behind every advertisement, is to create a necessity or a desire in the minds of the readers. People have come to rely on advertising explicitly. It has opened new vistas for a countless number of people. People are taking the attitude, "what you can have others do for you why do it yourself." Passing a judgment is an involved psychological process, so we allow someone else to do it for us. Advertising takes the initiative and decides what we are to eat, and what we are to wear, and how we are going to recreate ourselves. The great factor in advertising is the conviction it carries. Conviction in the mind of the reader is deeper when the advertiser speaks directly to him. Guidance departments might take a hint from the advertiser, and create in their pupils wants and desires that can be fulfilled in the development of a fuller life.

Modern Systems of Guidance

There are several types of guidance organizations, but their ultimate end is the same. Some organizations function through the home-room teachers, called teacher-counselors, while others function through special counselors appointed by the school authorities for the sole purpose of guiding. We are of the opinion that guidance is better where the counselors have continual contact with the pupils, either in the classroom or in some extracurricular activities. Counselors should know their counselees not only through a testing program administered at intervals, but they should know them personally; otherwise, we are specializing to the point where the individual is but a cog in the wheel; providing he fits in the pattern, little is accomplished for the direct benefit of the individual as a human entity. Guidance being such an integral part of education, it must extend into all the processes of the child's development—character building, social, vocational, educational, recreational, and moral development.

A number of schools have guidance completely under a department head, who is usually a professional counselor. His position might require full time with one or several

assistants who devote full or part time according to needs. In this setup a somewhat rigid formality has been developed; pupils are interviewed only at a designated time and by special appointment at the good pleasure of the counselors. It is the big business approach. In this type of organization, even though the counselor is a specialist by profession, with academic and personal qualifications, he must, nevertheless, make himself acceptable to the young people he is to direct. Counselors are appointed for various reasons, and undoubtedly a large number of them are appointed on the basis of their university credits in the field, which is by far the least important. We are tempted to conclude at times that certain important factors are overlooked in the appointment of counselors. If they are to do the job properly, they must have more than academic and professional qualifications—they must be the choice of those they are directing. It must not only be the choice of the majority, but that of every pupil in the school. Being the choice of the majority does not help those who might not feel free to consult the appointed counselors; as we see it, freedom of choice is absolutely necessary if pupils are to benefit by guidance.

Qualifications of Counselors

A technical knowledge of guidance is a great help, but it does not guarantee good counseling any more than methods of teaching guarantee good teaching. The human traits of character and personality are what youth look for in their leaders, and counselors are leaders of youth. That guidance is for the benefit of youth must be paramount. When it has to force its influence upon the individual, it seems there is something radically wrong with its approach. Counselors do not have to be the "men about the campus" for this type of popularity might be detrimental to guidance. They must command the esteem and respect of the pupils. Theoretical guidance is sometimes so emphasized that it casts a thick shadow over practical guidance. Blueprints of well-organized guidance departments are everywhere in demand; that they function when they are confronted with the actual day in and day out directing of young people toward a fuller life sometimes is relegated to a secondary position.

Guidance for all Students

It is an accepted fact that the maladjusted are the counselor's most popular clients, and he spends a large portion of his time with them. The others are seldom called in for an interview, except probably once a term, and in a casual way. Turning over the facilities of guidance mostly to the maladjusted is not quite fair to the rest of the students for in most schools they are in the minority. The office of the counselor is, too often, a refuge for the "problem child" rather than a haven for the child with problems. The latter feel embarrassed to call or to be called in his office. To make guidance effective and productive of the good intended in organizing it, it must

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reach every pupil in school. "The aim of guidance is to assist the individual in becoming progressively more able to guide himself."

Students Choose Counselors

In some schools, which we like to call more progressive, the pupils select their own counselors. The names of available faculty members for counseling are made known to the pupils. On a form provided, the pupils write the name of their choice to be recorded in the head counselor's office. From these forms a roster for each teacher-counselor is made out. This system seems to work out well; both the counselor and counselee are at a great advantage, and both are better disposed to benefit from guidance. The counselor has a willing client, and the counselee has the person of his choice to advise him. It eliminates friction that too often exists between counselors and pupils. In this setup both receive more benefit from the guidance facilities.

Sometimes it happens that certain faculty members have quite a number of pupils on their roster, while others have comparatively few. While it is possible such situations will arise, it is equally possible to arrange a program that will work satisfactorily for all.

In this type of organization pupils receive more personal attention, and they are better followed up. This eliminates the possibility of forcing guidance on some. Pupils come to their counselors freely and are quite anxious to speak about their personal problems with them.

The Teacher-Counselor

The counselor, generally speaking, need not be a specialist. An individual who qualifies as a teacher should also qualify as a teacher-counselor. In his training, he made a thorough study of child psychology, mental hygiene, and methods of approaching youth, which, after all, are the basis for guidance and counseling. Since guidance is an integral part of education, and the teacher is a counselor in the classroom, there is little reason to believe that he is less qualified to guide outside of the classroom environment. It will be necessary to have specialists, but it is impossible to have a sufficient number of them on the staff to meet the demand made on counselors. The work of the specialist should be co-ordinated with the teacher-counselors. He might be called the teachers' counselor, for his work is more the directing of teachers toward proper counseling than directing pupils, except when the teacher-counselors are confronted with problems of adjustment which are beyond their ability. The teacher-counselors in turn must co-operate with him in everything that deals with guidance. We might express the relation between the teacher-counselor and the specialists in the words of Hollis L. Caswell:

It will be recalled that the opportunities to be afforded through the core (teacher-counselor or chosen counselor)¹ require the teacher to assume a major guidance responsibility, thus placing guidance on a foundation of intimate acquaintance. It will

¹ Expressions in parenthesis were inserted by the author of this article.

obviously become necessary for the core teacher to have a general competence in guidance procedures. However, this teacher must be able to reach out for help with the more difficult guidance problems.

There are two areas in which core teachers are most likely to require specialized service: one, in dealing with major behavior and personality problems, and the other, in providing vocational guidance. It will be desirable, therefore, to have on the school staff a specialist or specialists in both psychological and vocational counseling. We emphasize again that these specialists should work directly through the core teacher. . . .

In addition to work on individual problems, the guidance specialists would be responsible for keeping the other teachers generally informed about and sensitive to, problems of guidance. . . .²

The teacher-counselor must be willing to give information directly to the pupils, and in rare cases should he direct them to someone else. If he feels he is incompetent to cope with the problem, then it is his duty to refer it to the specialist. The pupils are rather reluctant to make the round of counselors for information. The teacher-counselor should always be frank and sincere in dealing with youth.

The office of the counselor is not a news office where information is gathered to be broadcasted to the rest of the faculty, as is too often the case. Indiscreet counselors have done much toward making pupils skeptical about guidance. What goes on between counselor and counselee must be stamped with the seal of professional secrecy. The "tell me more about yourself" attitude should be avoided. The questions asked must always be in view of helping and not simply to satisfy the curiosity of the counselor. On the other hand, if the pupil is willing to talk about himself, the counselor should listen to him and show interest. One of the first qualities of a coun-

² Hollis L. Caswell, ed., *The American High School* (New York: Harper & Brothers, 1946), pp. 151-152, as quoted in Barbara Wright, *Practical Handbook for Group Guidance* (Chicago: Science Research Associates, 1948), pp. 200-201.

selor is a deep-seated interest in, and a great love for, youth. An experienced counselor often senses at a glance what the trouble is, and through discreet conversation the subject is discussed and the proper remedy is advised, all the time making him feel at ease. This method is quite different from that of the counselor who feels the pupil must open his heart and soul every time he steps inside his office.

The Province of the Counselor

The province of the counselor is everything and anything that might trouble young people, or what they wish to discuss. It seems to be the right approach if the counselor is to direct wisely. Unless he is equally willing to listen to a gripe, to the planning of a future career, or to the social adjustment of a pupil, the counselor cannot direct properly. Some of this might seem very trivial and the counselor might even be tempted to laugh, and consider the whole thing somewhat silly, but to the youth before him it is tremendously important. The counselor must approach the problem cautiously and try to face the situation in the same light that the pupil sees it. Counselors are consulted on a variety of subjects—school problems, social adjustments, moral and religious obligations. It makes little difference what kind of advice the pupil wants, he must not be denied it. The "boy-girl" relation seems to be the standard subject to discuss with counselors. "Puppy love" is of frequent occurrence, and for some young fellows it might be quite troublesome, so they expect their counselors to tell them just what to do, and of course they expect it to be according to their wishes. It is so very important to make them feel at ease, creating in them a mood to accept a decision even though it is quite different from their expectation.

We do not subscribe to the line of thought some counselors take, that their work is strictly vocational in scope. On the contrary, we feel guidance should embrace the composite man, as an individual, and as a member of society.



Library of St. Peter's School, Washington, D. C. The 10 students from the 8th grade are assistant librarians. Besides the books, the library has a vertical file of helpful material for students and teachers and a collection of phonograph records. The Sisters of the Holy Cross are in charge of St. Peter's School.

The CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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Maturity of Catholic Education

Catholic education is certainly showing signs of great and greater maturity. We are growing up. Bishop Mulloy's paper on "Will Our Catholic Colleges Be Catholic?" and Sister Madeleva's paper on the "Academic Preparation of Our Young Religious Teachers" before the Midwest Region of the National Catholic Educational Association were two hopeful and vigorous signs of it. The administrative sections of the Report on the Liberal Arts by Father Wilson — overlooked for the most part — was another sign of it. The discussion on lay teachers a year ago showed a recognition of this problem — though there was a tendency to forget the past and gloss it over.

After noting the hostilities from the outside, Sister Madeleva says there is always for those who honestly face our day-to-day tasks and honestly do our work the counsel of Gamaliel: "If this work is of God no one or nothing will be able to overthrow it. "But," adds Sister Madeleva, "while it is the word of God and rests on His power, that very omnipotence operates through our agency. Our own lack of foresight, of prudence, and of wisdom can be greater menaces to this life and this work than hostilities from without."

"Did you not know that I must be about My Father's business?" That is our responsibility in the Catholic schools: Our Father's business! How single-minded we ought to pursue it! How we ought to

remove all the hindrances and side shows! How complete should our dedication be! That is not a question but an exclamation. The dedication must be wholehearted and whole souled. Nothing else should matter for the individual religious and for the religious communities. There is no place for personalities, for self-idolatries, for power, for anything less than the genuine poverty about the things of earth because there is concern for the inexhaustible riches of Christ.

This is the work of God. Make it count for God in a pagan world. — E. A. F.

The Report of the President's Commission on Higher Education

The report of the special committee of the National Catholic Education Association to study the President's Commission on Higher Education for American Democracy is frankly a disappointing document. It uses BB shots when it should be using bullets.

There is no point, for example, in commanding (page two) the first volume of the commission report for lesser things when (1) "the spiritual nature of man as a moral being is almost totally ignored," (2) there is no recognition of motivation based on moral responsibility, (3) the ethical principles of the report have no sanction, (4) there is a lack of moral sense, and (5) the principle of authority is rejected. With these things true, nothing else matters.

The Report of the Committee of the N.C.E.A. loses itself in detail instead of making the frontal attack on the fundamental issues. These are three in number:

1. The accentuating of the centralizing tendencies of the Federal Government changing the character of the American Government.

2. An inadequate and incomplete concept of education and losing the central individual and desperately human character of education itself, and

3. The overemphasis on what is ordinarily called public education and the confining or restricting of what is another form of public education, not tax supported, by the use of the federal taxing power for extraordinary federal aids in such large amounts that its influence cannot but be large if not determining on local and state education.

People in wanting to protect themselves from any charge of opposing public education, or denying educational opportunity, lose themselves in protecting their virtue and miss the boat. Let us go directly to the issues without saying what ought to be obvious. May we add, however, that much of this President-sponsored committee's report, but not-yet-President-accepted

report is in the nature of the bromidic when it isn't lost in a statistical mirage.

The fundamental issue in this report is not educational, it is political. It is the nature of the government of the United States. The strong centralizing tendencies of the New Deal, and the emergency of war are given new momentum. The arguments made for this larger place of the Federal Government in education are applicable to every phase of the life of the states and of the local communities. Are there not in the states and the localities inequalities in provision for health, for recreation, for social welfare, for crime prevention, and are there not states and localities not spending enough on these things and are there not many who do not have enough to spend. So we lay the foundation for complete centralization of government, which is merely the way to dictatorship and totalitarian government. Education has apparently failed to teach the American people that the Federal Government is a government of delegated powers, and that all governmental power not specifically delegated to the Federal Government is reserved to the people and to the states. From this standpoint the greatest problem of education is to reverse these tendencies and rediscover the significance of decentralization in American life and government.

There is in the first paragraph of the first volume of this report of the President's commission a statement that the ultimate purposes of education are found in the social order. At this moment think what this means in Russia, in Czechoslovakia, and in the United States. There are many other views stated which point clearly to confusion. The excuse of the commission will undoubtedly be that it is concerned with the social role of education. That is all Hitler was concerned with. That is all Stalin is concerned with. The individual doesn't count — loopholes in the report to the contrary notwithstanding. This social role is accentuated in the attitude toward private schools such as Harvard, Yale, Columbia, Chicago, Fordham, and all the others. The danger with emphasis on the social role is that it tends to become an exclusive emphasis, and the human, the individual aspects which must be controlling in a genuinely Christian-democratic education are first subordinated and then lost. The process is under way. We may repeat the words of Madame Corday in our present-day terms: "O Democracy what crimes are committed in thy name."

The underlying secularization of education is implicit rather than explicit and some statements about "ethical values" look too much like an afterthought or an incidental reference or a "sop."

There is very clear animus in the report toward the nongovernmental schools. The greatest safeguard of the quality of public

education is the independent college and university. If they did not exist, they would need to be created. Public policy should encourage and stimulate them. The question of federal aid must be faced in terms of some federal control, witness the land-grant colleges. The ultimate wisest policy would be no federal aid for education, governmental or nongovernmental—and the consequent reduction of federal taxation. Emergency legislation like the G.I. Bill of Rights may be justified. A system of federal grants to individuals for scholarships and fellowships has the least danger. There may be some point of returning to the states for some equalization of opportunity, the normal tax returns for a minimum of elementary and secondary education necessary *for at least the stability of the country*. This is far from achieved. The basic training of all the people of the country is the first responsibility of government funds after the fundamental need for order. The cliques in the American Council of Education, and in the National Educational Association, as well as in other organizations are eternally on the job. They have two ready solutions for all education: more education as such, and more and more federal money. This is a political and social "hothouse." It has not the vigor of the education in the country, but it keeps the pot boiling. The sooner Presidents (via their advisers, in this case, Steelman) cease to lend the White House "halo" to the Washington educational lobby, the better for American education.

This report plans for the great future of American education as if the *fiat* of federal appropriations could achieve it. Yet a thoroughgoing job on the foundation on which the future must be built is necessary. One good thing about the Harvard report was that it dealt principally with the secondary school. That must be done here, too. That might result in a jurisdictional scrap between the American Council of Education and the National Education Association, though the National Education Association recently entered the field of higher education.

But the quality of college education should be "renovated" before any superstructure is built upon it. For a basis just take some of the defects as described by the President's commission—only a few from the first volume are as follows:

1. The educational attainments of the American people are still substantially below what is necessary either for effective individual living or for the welfare of our society (p. 25).

2. In 1947, about 1,600,000 or 19 per cent of our high school age boys and girls were not attending any kind of school, and over two thirds of the 18- and 19-year-old youths were not in school. These are disturbing facts. They represent a sobering failure to reach the educational goals implicit in the democratic creed, and they are indefensible in a society so richly endowed with material resources as our own.

We cannot allow so many of our people to remain so ill equipped either as human beings or as citizens of a democracy (p. 27).

3. Traditionally the colleges have sifted out as their special clientele persons possessing verbal aptitudes and a capacity for grasping abstractions. But many other aptitudes such as social sensitivity and versatility, artistic ability, motor skill and dexterity, and mechanical aptitude and ingenuity, also should be cultivated in a society depending, as ours does, on the minute division of labor and at the same time upon the orchestration of an enormous variety of talents (p. 32).

4. Present college programs are not contributing adequately to the quality of students' adult lives either as workers or as citizens. This is true in part because the unity of liberal education has been splintered by overspecialization (p. 47).

5. Today's college graduate may have gained technical or professional training in one field of work or another, but is only incidentally, if at all, made ready for performing his duties as a man, a parent, and a citizen. Too often he is "educated" in that he has acquired competence in some particular occupation, yet falls short of that human wholeness and civic conscience which the co-operative activities of citizenship require (p. 48).

6. If the college were conducted as a community rather than as a hotel, it would afford much greater opportunity for students to acquire the practical experience so essential to the life of democracy outside the college (p. 51).

7. As a rule the graduates of our schools and colleges have not been adequately prepared for the tasks of citizenship and have been apathetic about performing them (p. 51).

8. They have been so preoccupied with the training of the intellect, with making sure students could pass examinations in sizable bodies of knowledge of this or that, that they are not educated. General education should correct this deficiency. It should make growth in emotional and social adjustment one of its major aims (p. 53).

9. Our colleges and universities are doing far less than they might to dispel the ignorance that lies at the root of the ill health of many of our people (p. 54).

10. A signal defect in much of American education, and in American culture, is its failure to recognize that music, painting, sculpture, the dance, the drama, and others of the arts are authentic statements of experience (p. 55).

11. In spite of the fundamental role our culture assigns to marriage and the family, in spite of their encompassing importance for a happy personal life, higher education has in the past concerned itself little with preparing students for their roles as mates and as parents (p. 56).

12. Yet American undergraduates and graduates know little or nothing about the history, the present problems, or the future needs of these millions with whom our relations are certain to increase (p. 17).

Such, according to the President's commission, are some of the characteristics of the contemporary educational situation. We certainly do not want more of that kind of education. Why don't we clean house first? Let us do that—and then whatever we build, we build securely.—E. A. F.

A Particular Examen

Bishop William T. Mulloy of Covington addressed the Midwest Region of the National Catholic Educational Association in March, 1948. Both the secondary school and the college departments met in joint session and were obviously impressed by the challenge of Bishop Mulloy's address on "Will Our Catholic Colleges Be Catholic?"

After gracious words of praise and encouragement for the workers in the vineyard and before a confession of faith in the Catholic philosophy of education, Bishop Mulloy proposed a particular examen of educational consciences under the general theme "Will Our Catholic Colleges Be Catholic?" His particular examen relates to three subjects (1) the Catholic home, (2) the interest in rural life, and (3) the teaching of religion.

The particular examen on the Catholic homemaker included these questions: (1) Have we pointed our sights on the cultivation and fostering of homemakers as our first objective? (2) Have we kept faith with Christ, with His Church, with our country? (3) With the twin evils of divorce and birth control being so rampant and so destructive of society everywhere today, can our Catholic college graduates pass the test? (4) Will our Catholic parents ask bread for their children and shall we hand them a stone? (5) Will our Catholic colleges be Catholic as we face the present challenge in the battle between Christ and chaos? (6) How much serious thought have we devoted to the struggle for Catholic living that our young Catholic homemakers—either our college graduates or the lay members of our faculty—must put forth?

The particular examen on the effects of Catholic education on rural life included such questions as: (1) Why do we, as a college group, so alienate from academic consideration in our college discussions, counseling, and guidance programs, the idea of life on the farm? (2) Why does part-time farming meet with ridicule or a faint smile as a suggestion to the Catholic collegian? (3) Why are the Catholic colleges remiss in the study of population trends? (4) Why are they not electrically aware of the depletion of Catholic life and culture in our rural districts? (5) Why are they not dynamically cognizant of the facts that urban Catholicism wanes consistently and that rural Catholicism at its present state cannot make up the deficit? (6) Why have we not scratched the surface of this important educational field? (7) How many courses in our Catholic colleges are offered which would attract our farm boys and girls as farm boys and girls? (8) How many of us can absolve ourselves completely of blame? (9) Is it fair to have our young farm girls and boys receive their life training in secular institu-

tions? (10) Are we discriminating against our farm people? (11) Will our Catholic colleges be Catholic in this particular?

The particular examen on the teaching of religion in Catholic colleges included such questions as: (1) Do the religion courses carry as much credit, and are they given the same number of hours as secular subjects which are deemed important? (2) Are we following the fundamental principle of our philosophy of education that religion should be central in our teaching? (3) Would we score a high rating in the teaching of religion? (4) How many doctoral degrees in religion have we on the faculty? (5) How much graduate preparation in religion have the professors in religion had? (6) Is the library adequate? Can the section devoted to religion compare with those of other sections in the library? (7) Will it bear professional examination? (8) Is the director of religion selected from the most capable in the guidance of youth? Is the spiritual father, student counselor, or guide, the keyman in the entire structure of Catholic college training?

Now the examination of conscience may proceed. — E. A. F.

The Meeting of the Philosophy of Education Society

I recently traveled to Philadelphia to attend the meeting of the Philosophers of Education. This society is made up of the teachers of philosophy in the colleges, universities, and state teachers' colleges and other teacher-training institutions. It was a rather surprising experience. It left me with a sense of the terrible confusion in the field of philosophy of education itself and the amazing lack of actual communication of ideas in discussions of the philosophy of education as conducted by those now in the seats of authority in the field throughout the country.

The first discussion at the meeting was a discussion of the science of education. The introductory remark indicated that the panel had agreed that science of education was too positivistic. This immediately raised a question in my mind. I asked it and was told the answer would be found in the paper itself that was to be presented. The paper itself set up a number of straw men and knocked them down with vigor. The object of a science was not knowledge, but some system of ideas that seemed to illustrate very well what Professor Norman Foerster called "Scientism," i.e., a science mixed up with philosophy.

The second discussion was a report of the Committee on Consensus which was to report a consensus regarding our concepts of (1) community, (2) man, (3) vocation, (4) discipline, (5) knowledge,

and (6) a strategy for American education. A fundamental issue was raised, however, as to whether the community or the individual was the main factor in the educational process. The emphasis in the discussion seemed to be that the community was. It was pointed out that for the religious members present the end must be the salvation of individual souls and for the philosophical group it was pointed out as Giddings had done that the function of the social process was the enrichment of the human personality.

Evasion of the issue by saying that these were the obverse and reverse side of the same thing was ruled out by one of the questions. A fundamental issue was raised as to whether a consensus was possible. At any rate, there was an evidence of wide divergence of opinion and there seemed to be anything but consensus.

The climax of the meeting was a speech by Professor T. V. Smith of Chicago who spoke on philosophy and education. Professor Smith is a very gracious person and an excellent ingratiating speaker, but the quality of his thought approaches the zero point. Apparently the function of any operational philosophy included what he called the strategy of obfuscation. There is no need in following him through his vagaries except to point out that his speech seemed a perfect illustration of the fact that philosophy in his sense is a personal or self-obfuscation.

There was an interesting symposium on the relation of the study and improvement of instruction in the philosophy of education. A striking point in this discussion was the fact that only four teachers in one

hundred in the country who are teaching philosophy of education are adequately trained or adequate for the job. This is undoubtedly true. There apparently was very great confusion in the character of the content of the subject of "philosophy of education." One comes away from a meeting like this with a sense of the futility of much of these co-operative methods and efforts at consensus. Much of the stuff about which a consensus was sought was as obvious as the sky is blue, but when it came to really fundamental positions there was a "sweetness and light" that should more probably have been called "sweetness and darkness." There is a feeling in such meetings that if you "give in" to something you are participating, but if you "hold out," that is not participation. Acquiescence seemed to be what is required. It was said of Maritain's work which one of the professors had studied "that he didn't give an inch." That goes back to a fundamental idea that was back of the society. They seemed to be concerned exclusively with what was called, over and over, again, *the operational level*. The philosophy of education as such is not on the operational level. The utilization or the application of it is a distinct problem but the Committee on Consensus, for example, was merely seeking an operational basis rather than a consensus of intellectual viewpoints.

This meeting was interesting also from the standpoint of the programs for expanding education without any effort to deal with the confusions of education into which these increased numbers of students will be thrown. — E. A. F. •



Sixth-Grade Pupils at St. Jean's School, Muskegon, Mich., Study Astronomy. Sister M. Casimir, R.S.M., is their teacher.

Hearing and Speech

Florence A. Waters *

*Mend your speech a little,
Lest you mar your fortunes.*

— William Shakespeare

IN A recent article in THE CATHOLIC SCHOOL JOURNAL emphasis was given to the great importance of good voice and speech in the teacher. Especially as these bear on the success or failure of the hard-of-hearing child. What about the voice and speech of this child who represents from 4 to 6 per cent of the elementary school population?

Speech and hearing normally go hand in hand. They are the give-and-take, media of communication. How few stop to consider that, as William Winter says, self-expression is the dominant necessity of human nature. What we have and have had from earliest memory we are prone to take for granted, usually ignoring the scope of our physical powers unless one or another becomes impaired. When voice and speech are no longer under full control we come to realize the prominent part they play in a closely knit human society.

Is it surprising then that we plead that the severely hard-of-hearing child who must be educated in a class or school for the deaf be placed where his normally acquired speech will be carefully guarded and used as a basis for vocabulary building?

The painfully and seldom perfectly acquired speech of the congenitally and totally deaf child is not under consideration here. Nor are the defects of speech that are not the direct outgrowth of defective hearing. Rather, the speech and voice of the child who, having heard normally or nearly normally until after

he had acquired a fair command of language, has lost a part of his hearing. With the hearing loss his voice and speech are inclined to deteriorate in quality. It has been stated by several authorities that even slight impairment of hearing carries with it corresponding impairment of voice.

Speech normally follows hearing in childhood. And it seems to follow it all through life. As the child hears, so he speaks. If he hears imperfectly he may mispronounce many words, his vocabulary may fail of normal growth. Without hearing his own voice clearly, his speech may become unintelligible, mumbled, or poorly articulated.

The quality of voice in the hard-of-hearing child is sometimes determined by the type of deafness as well as its degree. Thus, in one type, one's own voice seems louder than it is which results in a lowering of the voice almost to a whisper. Another type often results in a too loud voice. Where deafness is severe, voice control is difficult and corrective measures are imperative if a second serious handicap is not to be superimposed on that of deafness.

In some cases the cause of deafness, such as nasal or eustachian tube obstruction, is also the cause of poor voice quality. In these cases medical or surgical correction offers hope for the restoration of normal voice, if not of normal hearing.

The ear, therefore, according to Doctors Phillips and Rowell, is a part of the speech and voice mechanism. Now how does this fact affect the hard-of-hearing child in his relations with his world of human beings?

When one or the other of the major senses becomes lost or dulled we immediately look for compensation through superior training of

the other. In the case of hearing loss we turn to lip reading. Through hearing aids and lip reading lost impressions are again received. But the hard-of-hearing child, like all humans, has something to give as well as receive. Most of his thoughts and ideas are given through the medium of speech.

Knowing that the world returns in a measure what we give, we know that a disagreeable voice, one that is odd in tone or pitch, too loud or too low, and speech that is incorrectly articulated, forms a definite social barrier. Deafness unrelieved by hearing aids is a particularly trying and unattractive infirmity. So the repelling qualities of poor speech and voice may add to the isolation so often imposed by deafness. With remedial instruction unavailable in many of our schools what can the grade teacher do about this problem?

If the teacher is aware of the prevalence of defective hearing in school children and has identified the hard-of-hearing members of her class, she will not lose sight of the hearing defect in any of her dealings with them. Consequently, if she insists on careful enunciation from the entire class, she will place a little more emphasis on it with the hard-of-hearing child. If this child habitually speaks in too loud or too low a voice, she will remind him at each recitation to put more power behind his voice—or less, as the case may be.

Sisters who are meeting these problems intelligently and courageously will find it necessary to correct pronunciation over and over. This calls for a special brand of patience. It is so difficult to fix in the mind a word that has never been quite clearly heard. And this is particularly difficult if correct pronunciation must supplant incorrect speaking of long standing. The teacher who sees that the hearing defective child *always* acquires the correct pronunciation of a given word, no matter how much difficulty is involved, will be saving that child from making himself ridiculous in years to come, and saving him from many humiliations, perhaps safeguarding a normal personality.

*Apostolate for the Deaf and Hard of Hearing, 191 Joralemon St., Brooklyn 2, N. Y.



Teaching Lip Reading at the Army Aural Rehabilitation Center, Forest Glen, Md.

— Authenticated News Photo

Practical Aids for the Teacher

Preparation for Cicero

Catherine Lucey

By a systematic presentation of vocabulary, time may be saved for real appreciation of Cicero. Remote preparation for this is begun in the first year of Latin. By eliminating from the first-year textbook all words that are not on the Regents list for that year, an easy mastery of all *required* words will result. Veteran teachers of Latin may not always be aware that such words as *pulcher*, *cura*, *templum*, *diligentia*, are third-year words. But because the first-year texts include these and many other similar words, pupils are forced to learn what they need not use in first year.

By aiming at a mastery of *first-year words only*, we teachers can make the journey into Gaul a pleasant one. In Book 1 of the Gallic War, the first new word is *divido*. If this and subsequent new words—*incolo*, *alius*, *propertera*, *longe*, etc.—are taught first, from the blackboard, flash cards, notebook lists, or mimeographed copies, in chronological rather than alphabetical order; and if all other words beyond the second year, yet occurring in assigned passages are put in footnotes with meanings, the teacher will find that pupils can translate with ease, fluency, English idiom, and the pleasure concomitant with the joy of achievement.

The following are sample pages of a pupil's self-reliant text in Caesar, Cicero, and Virgil. Words at the top are new ones for each respective year to be taught, reviewed daily, and thus mastered. The underlined words call attention to footnote vocabulary which need not be learned.

The Gallic War, Book I

divido	saepe
incolo	mercator
alius	fere
propertera	cotidianus
longe	cum

Gallia est omnis divisa in partes tres, quorum unum incolunt Belgae, aliam Aquitani, tertiam, qui ipsorum lingua Celtae, nostra Gali appellantur. Hi omnes lingua, *institutis*, legibus, inter se *differunt*. Gallos ab Aquitanis Garumna flumen, a Belgis, Matrona et Sequana dividit. Horum omnium fortissimi sunt Belgae propertera quod a *cultu* atque *humanitate* Provinciae longissime absunt mimique saepe mercatores ad eos *commeantque* ea, quae *effeminandos* animos pertinent *important*; proximique sunt Germanis, qui trans Rhenum incolunt, quibuscum *continenter* bellum gerunt. Qua de causa Helvetii *quoque* reliquos Gallos virtute *praecedunt*, quod fere cotidianis proeliis, cum Germanis contendunt, cum aut suis finibus eos prohibent, aut ipsi in eorum finibus bellum gerunt.

institutis	— customs
differunt	— differ
cultu	— culture
humanitate	— civilization
commenant	— go
effeminandos	— weaken
important	— bring in
continenter	— continually
quoque	— also
praecedunt	— surpass

The First Oration

tandem	nocturnus
furor	hīc
iste	scientia
audacia	coniuratio

1. *Quō usque tandem abutere*, Catilina, *patientia nostra?* Quam diu etiam furor iste tuus nos *eludet?* Quem ad finem sese *effrenata iactabit* audacia? Nihilne te nocturnum praesidium Palati, nihil urbis vigiliae, nihil timor populi, nihil *concurrus* bonorum omnium, nihil hic munitissimum habendi senatus locus, nihil horum *ora vultusque moverunt?*

Patere tua consilia non sentis? *Constrictam* iam omnium horum scientia teneri coniuratiōnem tuam non vides?

quō — where

abutere	— will you tax?
patientia	— endurance
eludet	— will escape
effrenata	— unrestrained
iactabit	— will hurl
concurrus	— meeting
ora vultusque	— faces and expressions
constrictam	— has been stopped

The Aeneid, Book I

dives	foveo
asper	sanguis
currus	arx
sino	superbus
tendo	volvo

Urbs *antiqua* fuit Tyrii tenuere *coloni* Karthago, Italiana contra Tibernaque longe *Ostia*, dives opum studiisque asperrima belli; Quam Juno fertur terris magis omnibus unam *Posthabita* coluisse *Samo*; hic illius arma, Hic currus fuit; hoc regnum dea gentibus esse, Si qua fata sinant, iam tum tenditque foveque. *Progeniem* sed enim Troiano a sanguine duci Audierat, Tyrias olim quae verteret arcis; Hinc populm late regem, belloque superbū Venturū *excidio* Libyae; sic volvere Parcas. *antiqua* — ancient
coloni — settlers
ostia — river mouth
posthabita — Samo — holding Samos in less esteem.
progeniem — offspring
excidio — for the destruction

This method saves time for cultural values of Latin literature, of humor, and of the ethics of war in Caesar; it allows for discussion of Cicero, the master of expression of ideas, logic, and psychology; it permits evaluation of the poetry of Virgil, and reflection, e.g., on the possibility of the death of a great poet and the birth of a greater one in 19 B.C. if that were the year Mary was born. The Fourth Eclogue may contain more than translations have thus far revealed.

Latin 2: Complete List Arranged According to Prescribed Readings of Gallic War, Books 1 to 6

divido	iugum	postridie
incolo	concedo	amplius
alius	intercedo	intercludo
propertera	dum	confido
longe	sumo	convertō
saepe	volo	agmen
mercator	nolo	insequor
fere	revertor	coepi
cotidianus	interea	adverto
cum	murus	colloco
nobilitas	opus	medius
persuadeo	castellum	confero
exeo	deicio	consisto
alter	iungo	impedimentum
fio	complures	primum
vagor	non numquam	tollo
infero	noctu	cohortor
angustus	munitio	Pitum
arbitror	repello	colligo
pateo	invitus	commodus
carrus	angustiae	scutum
profectio	impetro	refero
legatio	gratia	circiter
suscipio	studeo	eo (adv.)
item	obses	latus (n.)
principatus	intellego	apertus
plebs	frumentarius	rurus
conor	praeficio	resisto
ius iurandum	circum	vallum
firmus	hiemo	telum
totus	hiberna	potior
spero	superus	moror
mos	citerior	littera
oportet	inde	intuitus
ignis	extra	deditio
familia	ita	postquam
undique	mereo	posco
incito	paene	salus
magistratus	conspicetus	egredior
ut	vasto	reducō
vicus	servitus	unde
aedificium	expugno	reperio
incendo	nihil	fero
praeter	statuo	mulier
quisque	consumo	redeo (End Book 1)
unā	uter	supra
proficiscor	explorator	creber
transeo	vigilia	contra
oppugno	nondum	vereor
recipio	impeditus	vulgus
omnino	aggregor	consequor
singulus	mando	ineo
paco	pagus	deduco
non nullus	casus	statim
vadum	non solum . . .	res frumentaria
vel	sed etiam	opinio
patior	consido	coniungo
ulterior	eo (v.)	tantus
impero	res militaris	utor
legio	captivus	quaero
legatus	ne	deinceps
illus	nisi	quantus
nullus	prope	sic
rogo	impetus	plerique
licet	consuesco	orior
voluntas	intervallum	traduco
occido	occido	expello
	sequor	solus

intrā	agger	officium	versor	abhorreo	delubrum	Not in 1 or 3 Oration
concilium	turris	quicunque	designatus	eripio	provideo	eximus
polliceor	maiores	occurro	comitia	quoque	salvus	quasi
armo	redigo	circumstolo	concito	repudio	cum . . . tun	expeto
postulo	perfero	cursus	quotiens	diligens	comes	anterum
regio	causā	queror	quamquam	cancer	adiungo	ars
defero	praesto	ultra	calamitas	vinculum	opto	ascibo
efficio	mora	arcessu	universus	dignus	manifestus	felicitas
commeatus	dedo	subito	templum	inquam	deprehendo	censor
cohors	attingo	compleo	tectum	equis	integer	cognomen
aegre	aditus (End Book 2)	colloquor	quoniam	voluntas	deinde	colo
oppugnatio	redeo	redeo	disciplina	quiesco	aedes	considero
lapis	etsi	paulatim	utilis	honestus	introduco	classis
defensor	portus	materia	coniurati	invidia	indico (are)	comprobo
testudo	quisquam	suspicio	sin	praesens	confiteor	contio
subsidium	notus	remaneo	exsilium	posterioritas	indicium	coniuro
submitto	natio	procedo	consulo	revoce	ingenium	diripio
studium	exploro	cotidianus	delecto	sermo	extremus	divinus
Accedo	huc	continuus	metuo	latrocinium	varietas	doctrina
adeo (v.)	hortor	praeda	odi	eicio	censeo	dono
cotidie	accido	effugio	domesticus	alienus	laus	dubito
equester	tergum	incolumis	fama	soleo	deposco	erudio
audio	transporto	verto	libido	affero	supplicatio	exemplum
exerior	praeterea	posterus (End Book 4)	facinus	dolor	singularis	praedo
opportunitus	quaestor	obsideo	umquam	voluptas	togatus	praeponere
uterque	ventus	pridie	adulescens	exerceo	religio	quasi
instituo	nancisor	labor	nuper	otium	periculus	quies
initium	tempes	aliquis	praetermittio	laetitia	ops	quin
usus	solvo	paulo	existo	percipio	obeo	quodsi
audax	administro	commemoro	vindico	cunctus	diligens	regno
progredior	conspicio	sicut	idus	auctor	depello	requiro
convoco	litus	centurio	caelum	praeclarus	testis	retardo
sententia	ancora	controversia	spiritus	maturus	humanus	rostra
insidiae	tribunus	procurro (End Book 5)	iucundus	nescio	motus	scriptor
perspicio	aestus	oro	sto	gladiator	simulacrum	temperantia
subsequor	at	noceo	comitium	honor	excello	talis
adorior	simul	vetus	omitto	effero	praesertim	tribuo
fugio	paulum	teor	aio	semper	celebro	triumpho
prior	expeditus	repente	necesse	nascor	recordor	turpis
clamor	audacter	si quis	loquor	regius	perpetuus	tutus
perturbo	animadverto	caedes	odium	deleo	civilis	utilitas
occabus	species	dimico (Bk. 6)	iudicium	consulatus	partim	varius
priusquam	modo		careo	curia	dissentio	vectigal
terror	aquila		malo	patefacio	concordia	versus
vinea			conscientia	nomino	qualis	verbum
			iustus	foedus	insignis	nonae
			iam diu	autemus (End of Oration 1)	monumentum	
			sensus	ornamentum	triumphus	
			parens	quirites	ornamentum	
			opinor	coniunx	gloria	
			iudico	domicilium	quando	
			permisco	pulcher	dignitas	
			neglego	fatum	violo	
			valeo	profecto	laccus	
				condo	fructus	
					orno	

Not in Books 1 to 6, But Prescribed

atrium	offeror	supplicium
augeo	profiteor	tam
cado	quidam	tot
caedo	quietus	usque
despero	rego	valles
eruptio	repentinus	vehementer
interrogo	retineo	
non iam	saxum	

Latin 3: Complete List of Syllabus Words as They Occur in Oration 1 and Selections From 3

tandem	consularis	incredibilis
furor	num	optimates
audacia	praetor	diligentia
nocturnus	tabula	ceteri
hic	patres	contentus
scientia	conscripti	custodia
coniuratio	cresco	cogito
ignoro	moenia	vigilo
vivo	pernices	scelus
iste	comprehendo	nego
vito	credo	taceo
iussu	potius	immortalis
iam pridem	crudelis	gens
pestis	denique	sanctus
an	nemo	interitus
amplus	improbus	exitium
pontifex	perditus	et . . . et
privatus	fateor	igitur
orbis	oppribo	placeo
incendium	oculus	educo
praetereo	auris	cura
quondam	adhuc	vix
pernicius	etenim	comperio
consultum	obscurus	praedico
vehemens	nefarus	aliquo
desum	illustro	nimius
decerno	muto	desidero
detrimentum	memini	metus
clarus	kalendae	intersum



Some members of the first freshman class at Manor College.

aetas	eximus	quasi
afficio	expeto	quies
antequam	exterus	quin
ars	familiaris	quodsi
ascribo	felicitas	regno
censor	fortasse	requiro
certe	fruor	retardo
cognomen	hinc	rostra
colo	humanitas	scriptor
considero	invideo	temperantia
classis	iudex	talis
comprobo	loupes	tribuo
contio	municipium	triumpho
coniuro	navalis	turpis
diripio	navalis	tutus
divinus	pareo	utilitas
doctrina	ora	varius
dono	persequor	vectigal
dubito	plenus	versus
erudio	popularis	verbum
exemplum	praeditus	nonae
	praedo	

The Byzantine Rite at Manor College

La Verne Podney*

At a collegiate meeting recently, a director of a national Catholic federation offhandedly mentioned to me that he was under the impression that here in America the members of the Catholic Church were only of the Latin rite. Oddly enough, I, a delegate to the assembly from Manor College, Fox Chase, Pa., was of the Byzantine rite. An interesting conversation followed:

"Manor College," I explained, proudly, "is the only Ukrainian Catholic women's college of the Byzantine rite in the United States. On September 29, 1947, the doors of this institution were opened to the women of America regardless of rite. The college is a continuation of the work of the Sisters of St. Basil the Great, who have heretofore contributed much to higher education in Europe and America."

"Although the order is comparatively new in this country, the good Sisters are famous in Europe for their great educational centers in the Ukraine."

The director seemed anxious for further information, so I happily continued:

"Christianity was officially brought to the Ukrainians by St. Vladimir in 988, nearly a thousand years ago. SS. Cyril and Methodius, Greek missionaries, went to the Ukraine upon the request of the Khazars, a Slavic tribe, and converted many of the people. They translated the Greek liturgical books into the Old Slavonic language, which is still used today."

"The Ukrainian immigrants in America were guided by Bishop Soter Ortynsky who came in 1907. After his death some nine years later, Bishop C. Bohachevsky took his place as Bishop of the Ukrainian Catholics in the United States. To this day the Ukrainians in America are endeavoring to acquaint Americans with the Byzantine rite of the Catholic Church in order to fulfill the desire of the Holy Father that all be familiar with the various rites and respect the ancient outward observances of the Holy Catholic Church."

"It was not necessary to work too diligently in Europe toward this end because there the knowledge was general. Here in America with the establishment of Manor College for women, recognition of the various rites of Holy Mother Church will be furthered and this will foster the understanding that all are of 'one fold' under the Holy Father."

*A student at Manor College, Fox Chase, Philadelphia 11, Pa.

Religion in the Ninth Grade

Teaching the Works of Mercy

*Sister M. Alfred, O.S.F. **

Aims of the Project

1. To increase in love of God by increasing in love of neighbor for His sake.
2. To express our love of God by doing good to our neighbor.
3. To realize genuine love expresses itself chiefly by deeds.
4. To acquire a more intensive and extensive love of fellow men.
5. To develop the correct attitude toward the needs of others.
6. To become generous in supporting good works.
7. To know and understand the works of mercy.
8. To realize our fate in eternity depends on our practice of the works of mercy.
9. To see not only the necessity but also the advantages of performing the works of mercy.
10. To discover how the works of mercy can be practiced in everyday living.
11. To acquire the habit of performing works of mercy daily as occasions present themselves; not to overlook the interior acts which are works of mercy.

(On the first day a discussion of these aims as well as an explanation of the assignments and activities will take place.)

Presentation and Development

Tell the story of the young lawyer who asked our Lord, "Master, which is the greatest commandment?" (Luke 10:25-37.)

We climb to heaven on two feet, or, as some say, "We fly to heaven on two wings: love of God and love of neighbor."

(Draw a figure climbing up a mountain to the heavenly city; label his feet. Draw another figure flying up; name his wings.)

Pulleys work in pairs; so does Christian love. (Illustrate.)

"If any man say he loveth God but hateth his neighbor, he is a liar. . . . If a man loveth not his neighbor whom he sees, how can he love God whom he seeth not?" (1 John 4:20-21.)

"By this shall all men know that you are my disciples: if you have love one for another" (John 13:35). The first Christians really took Jesus seriously concerning this love of neighbor, so much so that the pagans could exclaim, "See how these Christians love one another!" Moralists and students of history say that all through the ages the two most strikingly Christian virtues have been chastity and charity — because, no doubt, they require the selflessness which Christ alone can inspire.

*St. Mary's School, Waterloo, Iowa.

Our Lord told those who criticized his reception of Magdalen that much had been forgiven because she had loved much. St. Peter tells us the same thing. Read 1 Peter 4:8.

We have the words of Holy Scripture which tell us love shows itself by deeds. (See 1 John 3:18.) St. James says, "Faith without works is dead" as a further warning to us.

We should practice charity "particularly to those of the household of the faith" — our fellow Catholics — according to St. Paul. The great St. Paul insists so strongly that we are all members of each other who with Christ, our Head, form the one mystical body of Christ. Now suppose your hand refused to take a red-hot coal off you foot; wouldn't your whole body feel the pain? What if your stomach will not digest the food you give it? So also in the Mystical Body of Christ: if one member refuses to help the others, do not all suffer? If one member gives aid, the rest profit.

But our special obligation toward fellow Catholics does not relieve us of our duty toward all men, even our enemies. Immediately after our Lord had answered the question about the greatest commandment, the lawyer asked, "Who is my neighbor?" Jesus answered with the story of the Good Samaritan. (Tell it. Luke 10:29-37.)

Let us see what else we can find in the Bible on this point: Luke 6:27, 31-32, 35; Matt. 5:44; Rom. 12:20; Acts 7:59.

(Teacher will build up the setting for the description of the Last Judgment scene as found in Matt. 25:31-46.)

You see Jesus Christ, the Eternal Truth, gives us His word that our judgment will depend on our charity, in this case, the corporal works of mercy. Let us go through the story again and list these works. (Have a pupil write them on the board.)

Although only six were named, there is a seventh "to bury the dead" which we know is most pleasing to God not only because His Church teaches it, but also because we find this in Holy Scripture. (Teacher will tell the story of Tobias, Tobias 2, 4, 1-21.) See what the Holy Ghost says in Eccles. 7:39; Isa. 58:7; Eze. 18:7, 16; Matt. 25:35-45; Heb. 13:2, 3, 16; James 1:27.

Now let us take each corporal work of mercy and see what it includes.

1. *To feed the hungry:* naturally the actual feeding of the beggars who ask you for food is intended, but much more is meant. (Have a pupil write all the various acts included in this work as each is named.)

How about cooking and preparing meals, if done "to feed the hungry, for Christ's

sake?" Growing food? Selling it? Inspecting it? Passing laws to keep it pure and wholesome? Earning money to buy food for a family? Giving jobs to jobless? Paying a living wage so worker and his family may eat properly? Giving money to help the poor, orphans, missions, the starving in Europe and Asia in food drives? (By this time, or perhaps before, students will be ready with other ideas. At this stage the teacher might also tell how the monasteries and convents of old practiced this work of mercy.)

We will hear the life of St. Anthony now. See if you can discover the origin of "St. Anthony's Bread." (Afterward, call for the reports on St. Elizabeth of Hungary, St. Vincent de Paul, Martin de Porres.)

Who knows some outstanding examples in modern times? (If pupils do not know about Father Tim, House of Hospitality, and Friendship House, tell them.) Books on these are in our library, so if you would like to learn more, read them; extra credit will be given for reports on them.

2. *To give drink to the thirsty:* Look up Matt. 10:42. How could you give drink to the thirsty? Would pouring the water for your mother at mealtime come under this? Helping a first grader reach the fountain? Other examples?

Do you think any of the following would be giving drink to the thirsty and, if so, tell why: plumbers who install fixtures? engineers who plan reservoirs for city water? well diggers? chemists who figure out how to purify water? inspectors? Who can give us different examples of giving drink to the thirsty? (Have another pupil write on the board the ramifications of giving drink to the thirsty.) To make all these acts real works of mercy what must we remember? (Intention.)

3. *To clothe the naked:* besides giving clothes or money to buy clothes to poor, orphans, missions, those with large families who perhaps find it a little hard to keep everyone in clothes, can you think of others of different ways? (Makers of cloth; merchants; tailors; seamstresses; wage earner, head of family, those who do the mending?)

4. *To harbor the harborless:* or shelter the homeless: What about adopting an orphan? giving alms to maintain orphanages, old folks homes, etc.? allowing relatives, friends, or even strangers who come to the city to work stay at your place if you have room, or finding them a rooming place?

Do you think everyone engaged in the building trades would or could practice sheltering the homeless?

How about using your influence to help solve the housing problem: What could you do? (Let someone list the suggestions from the class. Be sure to have each tell why he thinks his activity would come under this work of mercy.)

5. *To visit those in prison:* actually go to see prisoners, cheer them up, and try to convert them, send good literature to them, support chaplains for prisons. (Proceed as with other works.)

6. *To visit the sick:* go in person to see them or send cards, letters, flowers, etc. Who has some other ideas? (Wait on the sick, read to them, entertain and cheer them; arrange for the reception of sacraments for them; prescribe, prepare, administer medicine, etc., to make them well; support hospitals.)

7. *To bury the dead:* Let's have your ideas. (Attend funerals, wakes; sing requiems; send spiritual bouquets, flowers, letters of sympathy; contribute money for Masses, etc.)

* * *

Which is more important, body or soul? If God so strongly demands our practicing the corporal works (Latin *corporis* of the body) of mercy, what about those of the life-giving principle (Latin *spiritus*), the spiritual works of mercy?

The corporal works have their counterpart in the soul; we should do for the soul of a neighbor more than for his body. Note well how the corporal has an exact likeness in the spiritual. (Write the following on the blackboard):

1. To feed the hungry mind.
1. To instruct the ignorant.
2. To give drink to the soul thirsty for the correct idea.
2. To counsel the doubtful.
3. To clothe the naked soul, stripped of virtue.
3. To admonish sinners.
4. To visit the sick of soul who wrong you.
4. To bear wrongs patiently.
5. To bury the dead wrong someone did you.
5. To forgive injuries.
6. To shelter the homeless heart.
6. To comfort the sorrowing.
7. To visit the souls imprisoned in sin, in trouble, in need, in purgatory.
7. To pray for the living and dead.

In the Bible we read: "Those who instruct others unto justice shall shine like stars in eternity."

1. Who can instruct the ignorant? (As pupils respond, have one of them write the heading and answers under it.) How can we instruct the ignorant besides actually teaching or explaining? (If students fail to mention them, be sure to call their attention to: reading and supporting Catholic literature; supporting Catholic schools at home and in mission fields; writing not only for the Catholic press but also for the secular press, giving the correct attitude toward current problems or explaining commonly misunderstood Catholic beliefs and practices — work done by Narberth articles.)

How can we, if not duly authorized to take charge of others, teach without arousing their resentment? (Let pupils discuss this. Impress pupils with the powerful teaching done by example. Perhaps it would be well to have the report on St. Francis here, including the story about St. Francis' asking Brother Leo to accompany him to preach when all they actually did was walk around town. Relate also how pagans learned from early Christians, especially the martyrs.) We will have the reports



"Marygold," A Display of Marian Literature at Dominican Academy, New York City.

on St. Agnes, St. Cecilia, St. Sebastian, and the Forty Martyrs to see how well they taught by their example.

2. *To counsel the doubtful:* First of all inform yourself so you will have a correct conscience and a settled mind so you will be in a position to give others good advice whenever you see an occasion; so you can help others decide to do the best thing when they are hesitating, wondering what course to take. Encourage others in the practice of virtue, particularly the weak. If you are well informed, well rounded in your interests, you will be able to suggest better things to read or to do or better places to go when you find someone leaning the wrong way; then, too, you will be able to steer questionable conversations into cleaner or nobler channels.

Now what other ways can you figure out? (List these ways.)

3. *To admonish sinners:* What does God say about this in James 5:19-20?

Now give the report on St. Monica, please.

St. Francis said, "If we would reform the world, we first must reform ourselves"; St. Charles Borromeo once told a man who was complaining about all the wickedness in the world, "Well now, my good man, I have an idea: I'll reform; you reform; then there will be two less wicked people!" What do you think about these two statements? (Let pupils discuss this.)

If a wrong doer will "take it" from you, correct him; if not, tell someone who can influence him. Don't forget, you can always pray! Mass and Holy Communion are ideal occasions to pray for conversions. Oftentimes you can mix in here and there in the course

of ordinary conversation a few remarks which will set the sinner thinking.

It is an excellent habit to pray for priests, especially for those who give retreats or missions, or who hear confessions for they deal with sinners in a special way; your prayers may "do the trick" of opening a hardened heart for the priest.

Above all, be yourself a shining example of peace, happiness which comes from living a life as God directs. Most of the time you will be able successfully, to encourage reading, amusements, etc., which will take sinners away from the occasion of sin.

Remember to watch your own speech, dress, and actions so you will not become an occasion of sin to anyone!

4. *To bear wrongs patiently:* How did Christ, our Big Brother, act when He was wronged? And He had no sins for which to atone!

How did God's heroes, the saints, act? Tell us about St. Stephen; Father Damien; St. Peter; St. Francis Xavier — note how his first attempts at preaching the Gospel in India were received, how he acted, and what was the outcome; St. Paul.

What did Christ say in His Sermon on the Mount? (Matt. 5:44-45.)

In the Old Testament we read: "In patience you shall possess your souls in peace." You and everybody around you will be happier if you learn to bear things in patience. Who knows but that you may convert your adversary by your example of Christlike forbearance.

By bearing wrongs patiently you can do penance for your sins, eliminating some, if not all, of your purgatory, and you can increase your merit and happiness for all eternity. Do you think it is worth trying?

5. *To forgive injuries:* as the proverb says, "To err is human; to forgive, divine."

Recall all the instances where Christ forgave.

St. Stephen and St. Agnes both went to death praying for their enemies.

In several places in the Bible has the Spirit of Truth caused to be written warnings to forgive: "Judgment without mercy to him that sheweth not mercy"; "as you would that others do to you, so do you to them."

Tell the story about the man who owed 10,000 talents; note our Lord's concluding words. Besides, didn't Jesus teach us to pray daily, "Forgive us . . . as we forgive . . . ?" Let us beware lest these words be a curse on us!

"If thou offer a gift at the altar . . . go first to be reconciled with thy brother. . . ." "Revenge is mine; I will repay saith the Lord." "Let not the sun go down upon your anger." Countless other instances can be found in Holy Scriptures.

How often should you forgive? What was Christ's answer to St. Peter on this very point? How often does God forgive you in the sacrament of penance?

Who found instances of the saint's forgiving? (Allow all pupils to give their findings.)

How do you feel when others whom you

have offended do not forgive you? How do you feel when they do? Draw your own conclusion!

6. *To comfort the sorrowing:* Did you ever feel "blue"? "down and out"? disappointed? lonely? How did you feel when someone came along to cheer you up? Remember the golden rule!

(Tell or have pupils relate the stories about the widow of Naim, the raising of the daughter of Jairus, the sickness and death of Lazarus.) Note in all these cases how Jesus comforted them. How often do we read "He had compassion!"

Has anyone you loved ever died? When people came to console you, sent sympathy cards, spiritual bouquets, ordered Masses, etc., didn't that take some of the "sting" out of your loss? If some of your friends, relatives, or neighbors ignored your sorrow, how did you feel?

People sorrow for many reasons. If we first find the cause, we can comfort them better. Let us now see how many ways of giving comfort we can find. (List them as they are given.)

7. *To pray for the living and the dead:* This is the easiest; the most beneficial of all the works of mercy, one which can be practiced at all times and places, and one we can employ when we can help in no other way.

"It is a holy and wholesome thought, to pray for the dead." (Explain the "heroic act.")

Tell the story of St. Peter's imprisonment. Notice how the Christians made prayer without ceasing unto God for him. What results!

Who can tell the cure of the centurion's servant?

Our prayers will have similar effects if we pray with like faith and confidence. "Ask and you shall receive" promises Eternal Truth.

Have any one of you ever known the power of prayer? Would you like to tell the class about it?

Assimilation and Mastery

We have seen and heard many different examples of the seven corporal and seven spiritual works of mercy. Let us name them again. (Have a few of the pupils take turns saying them in different order each time.)

We have discovered why and how we are to practice the works of mercy. Now we will outline what we have learned. (The main points are to be worked out on the board while the pupils supply the details. After studying the assigned work, students are to write out and hand in a complete detailed outline. On test day, students should be able to reproduce such an outline.)

Those who have not yet had an opportunity to report on their saints may do so now.

(Pupils will be expected to carry on a panel discussion on the works of mercy, each work constituting a panel.)

(At the end of all this discussing, outlining, and studying, a mastery test will be given covering the doctrinal material, practical applications, Biblical quotations, and problems to solve.)

Assignments and Activities

1. Study the following:

a) Religion, Book I, by Campion: XX, pp. 262-275 (Love of God and Neighbor).

b) Religion Doctrine and Practice, by Casilly: IV, pp. 50-63 (Two Great Commandments).

c) Catholic High School Religion Series, by Flynn, Loretto, Simeon, Book III, pp. 65-68. Living Our Faith, subject 14 — Love of Neighbor.

d) Our Quest for Happiness, by Elwell, Fuerst, et al., Book II, pp. 258, 333-334; Book IV, pp. 142-146.

2. Learn the seven corporal and the seven spiritual works of mercy. Know what each includes.

3. Memorize seven Biblical quotations about love of neighbor, practice of good works. You may use those employed during class or find new ones.

4. Make a complete, detailed, topical outline on the works of mercy. After it has been approved and corrected, copy it in your religion notebook and study it.

5. From books in the library look up the life of one or more of the following and report to the class how this person practiced the works of mercy: St. Francis of Assisi; St. Francis Xavier; St. Peter Claver; St. Raymond of Pennefort; St. Elizabeth of Hungary; St. Catherine of Siena; Blessed Martin de Porres; Father Damien; St. Angela Merici; St. John Vianney; St. John Bosco; St. Thérèse of Lisieux; St. Frances Cabrini; St. Jean Baptiste de la Salle; St. Peter, Apostle; St. Paul, Apostle; St. Vincent de Paul; Pius X; Pius XI; St. Dominic; St. Teresa of Avila; St. Louis, King of France; St. Peter Canisius; St. Francis de Sales; St. Isaac Jogues; St. Aloysius; St. Agnes; St. Cecilia; St. Charles Borromeo; St. Monica; St. Stephen, first martyr; St. Anthony of Padua; St. Benedict; St. Thomas Aquinas.

6. Set up a section in your religion notebook devoted to the works of mercy. Head a page for each separate work; under the heading, copy one or the other Scripture text bearing on it. Paste in pictures or news articles which illustrate or tell about acts which could be classified under each of the various works of mercy.

7. Write a letter to a relative or friend telling them what you learned about the works of mercy that you did not know or realize before. After your letter has been checked and corrected, rewrite it neatly and send it. (The best letter, with the writer's permission, will be published in the school paper.)

8. Introduce the works of mercy as the topic for conversation in your home. Perhaps your parents or brothers and sisters have never had explained as you have these works of mercy, so now you can give them some valuable enlightenment.

Write an essay describing this experience.

9. Tell what works of mercy are practiced regularly by each of the following (provided, of course, each has the proper motive): parish

priest; missionary; teaching Brother or Sister; nursing Brother or Sister; mother of a family; father; doctor; secular nurse or teacher; farmer; storekeeper; social worker; lawyer; office worker; health department employee; factory worker — state the kind of factory. If the occupation of the head of your family has not been listed nor the one in which you are most interested, explain what opportunities for charity they offer.

10. Write down all the examples of the spiritual or corporal works of mercy you have noticed performed or which you have read about since we first began this study.

Were you as aware of the practice of mercy before you studied as you are now? How do you account for your answer? Do you think you, yourself, perform more than you used to?

11. Memorize St. Paul's praise and description of charity found in Cor. 13:1-13.

12. Compose a prayer embracing all for whom and everything for which you think you should pray daily.

13. Learn the prayer for the dying: "O most Merciful Jesus, Lover of souls, I pray Thee by the agony of Thy Most Sacred Heart, and the sorrows of Thy Immaculate Mother, cleanse in Thine Own Blood the sinners of the world who are now in their agony and to die this day (night)."

14. Work out ejaculations for as many of the acts of mercy as you can, e.g., to pray for the dead — "Eternal rest grant unto them, O Lord"; to instruct the ignorant — "Come, Holy Ghost, enlighten our minds" or "Our Lady of Good Studies, pray for us," etc.

Habits to Form

1. Say the prayer for dying sinners every morning and evening.

2. Attend Holy Mass every morning, offering it each time for a different person — living or dead — or special intention.

3. Study your religion at least one half hour every day so you can instruct the ignorant and counsel the doubtful. Apply the indulgences you thus gain to some particular soul in purgatory.

4. Deny yourself at least once a week a candy bar, an ice cream cone, a movie, or the like, and give the money thus saved to the missions.

5. Include an extra Pater and Ave in your morning prayers for the conversion of hardened sinners.

6. After each of your daily prayers add the ejaculation: "Saviour of the World, save Russia!"

7. Offer all your study and work for the missions.

8. Determine to pray each day for your parents, brothers and sisters, teachers, priests, and classmates.

9. Help a younger child with his lessons.

10. Every time you feel slighted or offended, think of Jesus on the cross and say, "All for love of Jesus" or "Father, forgive them."

11-15. Make up some habits or resolutions of your own in regard to the works of mercy.

A "Kitchen Ensemble" for Mother's Day

*Sister Mary of the Compassion, O.S.M. **

The *hot pad holder* is made of two 9-inch paper plates. Use the colors for the rim of the plate which are found in a wallpaper design, and color the rim with crayons.

In making the outer plate (the one which makes the front of the hot pad holder) use the back of a paper plate. First cut out the desired design from your wallpaper and paste in proper position on the back of the plate. Press the design firmly and let it dry thoroughly. Cut out as shown in the illustration. Color the rims on this plate to match the ones on the first plate. Fasten the two plates together with two or three strands of harmonizing rug yarn.

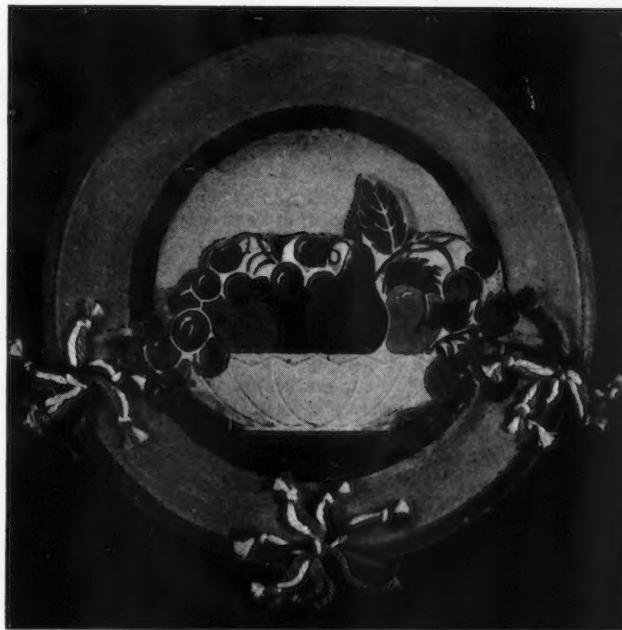
Recipe File: The recipe file is of two pieces of construction paper. The larger is 9 by 12 inches and the smaller, 8 by 11 inches. The same design as was used on the hot pad holder is cut from wallpaper and pasted at the top of the recipe file.

Use three ordinary sized envelopes and color a narrow border along the lower edge of each, using the same colors that were used on the hot pad holder. Fold back the envelope flaps and paste down on the construction paper one under the other as shown. Print the words in place on each envelope.

Shopping List: Use a 9-by-7-inch octagon tea tile. Color the border to match borders of the other two items. Paste design on top of tea tile. Paste a pad on the tile and insert a pencil in a loop made of ribbon above the pad. The surface of the tile may be waxed before the pad is put on. This gives a smooth, shiny finish to the tile.

Suspension rings are pasted on the back of each item so that each may be hung in a convenient place in Mother's kitchen.

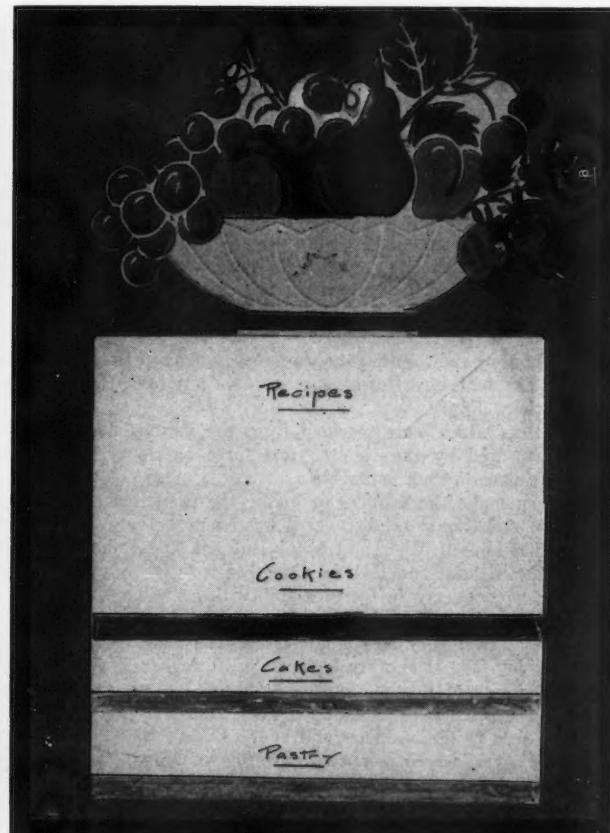
*Teacher of Art, St. Joseph's School, Salix, Iowa.



The Hot Pad Holder.



The Shopping List.



The Recipe File.

GEOGRAPHY IS FUN

*Sister Mary Denice, S.L.**

Geography and history are very dull subjects to most school children unless they are accompanied with some activity which appeals to the child. Children love to see pictures of interesting places, but scanning the pages of a book and learning the subject matter by the printed word is another question.

Facing this problem with a group of enthusiastic sixth graders, I decided to do something about it in order to arouse their interest and at the same time correlate geography with their other subjects.

First, the children drew a large map of the United States on the blackboard putting in the states, coloring them, and placing a small star to indicate the site of the capital city. To find all the information we could about the settlement and progress of the states was our next step. Each child drew the name of a state on which he was to give an oral report. To bring in our English and letter writing, we decided to write a letter to the governor of each state asking for information concerning the state flag, song, bird, seal, and flower. Their childish letters met with great response. Besides the requested material, much more was supplied.

In one of their round-table discussions, someone suggested that our project would be more complete if we had a book, the story of which was laid in that particular state. So we wrote a letter to the public library in the capital of each assigned state for the title and author of such a book. The librarians were most courteous in their replies and very generous. Some sent more than one title and many supplied carefully written reviews of their selections.

When all the answers had been received, including the one from the District of Columbia, the class made miniature books, placing on the cover the title and author of the book, and inside was written the review or description of same. The book was then attached to the map with a small light bulb just above the star which represented the capital.

The children became so enthusiastic over their project that even the pastor, Rev. Joseph O'Toole, was assisting them in gathering the desired information. Their enthusiasm was so widespread that the daily newspaper sent a member of its staff to the school to write up the story of the project and get a picture of the display of material and booklets which the class had made.

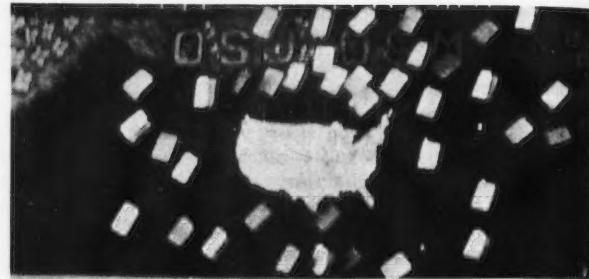
We think that the time spent on the project was well worth while. When we finished and the oral reports were given, we could feel proud of the work that had been accomplished.

With the material gathered, each child made a scrapbook of his state for himself and together the class made one large book containing the state flag, seal, bird, flower, and, in some instances, the state song for the school library.

The letters which were received from the various dignitaries are greatly treasured by the children and these letters occupy a very prominent place in their scrapbook.

We often make the mistake of giving the geographic information that could and should be discovered by the proper use of the tools by the child himself. The child is only too anxious to do for himself if he is shown how, and then let feel that it is his own work. This gives him a confidence in his own ability that nothing else can give him.

Instead of being dry and uninteresting, the geography period has become a joy. We talk of real places as if we had visited them in person. The city of Boston, Seattle, Frankfort, etc., is no longer just a name but a place of life and action where things are done and where beauty is seen in the buildings and in the bridges that span the vast rivers and lakes, where mountains rise above the tops of trees and even above the clouds. These now, have a real meaning to the class. We compare the buildings of our own city of St. Louis, with those of other cities, often taking imaginary trips, and in this way we study



The Map and the State Booklets.

the different means of transportation. Here, arithmetic is brought in by comparing the cost of travel by land, air, and water. In order to take these trips, we must purchase the necessary clothing to suit the different types of weather we shall meet on the journey. We must also allow surplus money for meals and other expenses on the way.

The children have derived great benefit not only in geography, but in writing, English, history, spelling, and art. In other words, we have humanized and socialized geography.

Below is a list of the books recommended by the various librarians as descriptive of their states.

STATE	TITLE	AUTHOR
Alabama	<i>Key Corner</i>	Evans
Arizona	<i>Waterless Mountains</i>	Armea
Arkansas	<i>The Arkansas Bear</i>	Payne
California	<i>Ramona</i>	Jackson
Colorado	<i>Nelly's Silver Mine</i>	Jackson
Connecticut	<i>Hobby Horse Hill</i>	Davis
Delaware	<i>Where Glory Waits</i>	Crownfield
District of Columbia	<i>Peggy Covers Washington</i>	Bugbee
Florida	<i>Strawberry Girl</i>	Lenski
Georgia	<i>Old Lady's Shoes</i>	Tupper
Idaho	<i>Come Colors, Come</i>	Fargo
Illinois	<i>The Father</i>	Brown
Indiana	<i>The Bears of the Blue River</i>	Major
Iowa	<i>Children of the Prairie</i>	Curtis
Kansas	<i>Rock and the Wind</i>	Bretherton
Kentucky	<i>Black Beauty</i>	Sewell
Louisiana	<i>A Little Maid of New Orleans</i>	Curtis
Maine	<i>Boy Scouts of Snow-Shoe Ledge</i>	Holland
Maryland	<i>A Little Maid of Maryland</i>	Curtis
Massachusetts	<i>The Silver Bear</i>	Brown
Michigan	<i>The Secret of the Rosewood Box</i>	Orton
Minnesota	<i>On the Banks of Plum Creek</i>	Wilder
Mississippi	<i>Cabin In the Cotton</i>	Kroll
Missouri	<i>Adventures of Huckleberry Finn</i>	Clemens
Montana	<i>Cow Country</i>	James
Nebraska	<i>A Bee In Her Bonnet</i>	Kristafferse
Nevada	<i>The City of Trembling Leaves</i>	Clark
New Hampshire	<i>A Little Maid of New Hampshire</i>	Curtis
New Jersey	<i>Chinaberry Tree</i>	Fauret
New Mexico	<i>The Pueblo Boy</i>	Connor
New York	<i>The Treasure in the Little Trunk</i>	Orton
North Carolina	<i>Meggy MacIntosh</i>	Gray
North Dakota	<i>Mendora</i>	Zinda
Ohio	<i>A-Going to the Westward</i>	Lenski
Oklahoma	<i>Trumpets Calling</i>	Aydelotte
Oregon	<i>Children of the Covered Wagon</i>	Carr
Pennsylvania	<i>Little Pilgrim of Penn's Woods</i>	Albert
Rhode Island	<i>Land He Loved</i>	Emmett
South Carolina	<i>Carolina Girl</i>	Fox
South Dakota	<i>Prairie Girl</i>	Fargo
Tennessee	<i>Mountain Girl Comes Home</i>	Fox
Texas	<i>A Texas Blue Bonnet</i>	Jacobs
Utah	<i>Robber's Roost</i>	Grey
Vermont	<i>Call of the Mountain</i>	Meigs
Virginia	<i>Hill Drive</i>	Skidmore
Washington	<i>The Heart of the Red Fir</i>	Anderson
West Virginia	<i>Two Little Confederates</i>	Page
Wisconsin	<i>Caddie Woodlawn</i>	Brink
Wyoming	<i>On the Plains With Custer</i>	Sabin

*Webster College, Webster Groves, Mo.

Our Atom Bomb, the Rosary

Sister M. Pierre *

READER: For months there has been much discussion in international circles as to who will control the atom bomb. But there is another type of atom bomb which will insure peace for a war-weary world. Let me tell you about this atom bomb—the rosary.

[The curtain opens on St. Dominic kneeling in prayer before our Blessed Mother.]

MARY: Dominic, what can I do for you?

DOMINIC: Dear Mother, St. Bernard has said that no one ever sought your intercession in vain. Come to our aid now. This Albigensian heresy is tearing souls away from Christ. Ask your Divine Son that we may have the wisdom and strength to fight this evil.

MARY: Dominic, my Son, I have heard your pleading. I am not deaf to your many prayers. And I am going to give you a weapon to combat this evil influence. This weapon is the rosary of the Blessed Virgin. I want you to go out and to preach this devotion and I promise you that your efforts to destroy this pernicious enemy will be successful.

DOMINIC: The rosary? What is it?

MARY: The rosary is a chaplet of prayers said as one meditates or contemplates the mysteries of our Redemption.

DOMINIC: But how will we say those prayers?

MARY: Here, I have a string of beads on which to count the prayers said. Holding these beads should help you to concentrate. Start the rosary with the Sign of the Cross, then reverently press the cross to your lips. On the crucifix say the Apostles' Creed which is a profession of faith. An Our Father is said on the large bead and three Hail Marys on the three smaller ones. These are said for the virtues of faith, hope, and charity. This concludes with a Gloria. Following this, the first mystery of the series is announced. As one meditates on this mystery, the vocal prayers—an Our Father and ten Hail Marys and Gloria are said. The second mystery is announced, and so on to the fifth mystery.

DOMINIC: What mysteries shall we consider?

MARY: These mysteries can be divided into three periods as that of Christ's life—the joyful, the sorrowful, and the glorious. Let us recall the first mystery of the Annunciation.

[Mary and Dominic turn toward the back curtain. The silhouette of an angel announcing God's message to Mary is shown on the back curtain.]

DOMINIC: Surely, Mary, no one can see this picture and not realize your love of obedience.

[The silhouette of Mary meeting Elizabeth appears.]

MARY: The second joyful mystery is the Visitation.

DOMINIC: Oh, Mary, your kindness and

charity did prompt you to visit your cousin, Elizabeth. The next mystery must be the birth of your Divine Son.

[Nativity scene.]

MARY: Yes, He gave the world an example of humility and love of poverty. Forty days later occurred the Presentation.

[Show Joseph, Mary, and Simeon who holds the child.]

DOMINIC: [looking at above scene]: God teaches us that laws are to be obeyed.

MARY: In this next mystery, we have one of my seven joys. After seeking for Jesus for three days in Jerusalem, I find Him in the temple talking to the high priests.

[Christ is seated among the doctors.]

DOMINIC: Yes, all we know of the life of Jesus for the next 18 years is that "He went down into Nazareth and was subject to them."

MARY: This finishes the joyful mysteries. These are said on Mondays and Thursdays and on the Sundays from Christmas until Ash Wednesday. On Tuesdays and Fridays and the Sundays during Lent, meditate on the events of our Lord's Passion.

DOMINIC: Certainly, we shall consider first the Agony in the Garden where our Lord anticipated all He must undergo for our sins.

[Here is shown our Lord kneeling in agony. After a few minutes the silhouette changes to our Lord tied to the post.]

MARY: This is the scourging of our Lord at the pillar. Here, He suffered for the sins of the flesh.

[Our Lord is shown crowned with thorns.]

DOMINIC: Our sins of thought were expiated in this cruel crowning of thorns.

[Christ is next portrayed carrying His cross.]

MARY: Then, amid shouts and curses, the mob forced our Lord to carry His cross to Calvary. You have crosses but they are small compared to His.

DOMINIC: Mary, what agony must have filled your heart as you witnessed this—the Crucifixion.

[Christ is on the cross. We used a large cross made of cardboard. It was possible to give the suggestion through the silhouette.]

[A few minutes pass. Then is seen the silhouette of the angel appearing to the three Marys.]

DOMINIC: But, oh the joy when He rose from the dead. What faith we should have in our divine Master!

MARY: [Looks at curtain and sees our Lord's Ascension represented. This is done by moving the light up to the one impersonating our Lord.]: Here again Christ leaves us at the Ascension but, oh, the hope which fills our hearts when we remember His victory over death.

[Next, the people are seen looking up.]

DOMINIC: After the descent of the Holy Ghost, the Apostles went out to spread Christ's doctrine. Their zeal should inspire us also with zeal for Christ's cause.

DOMINIC: And then, Mary, you died and Christ took you to heaven [Mary here is shown being crowned.] where you were crowned Queen of Saints and Queen of Martyrs. You are Queen of Heaven.

MARY: Meditate on these glorious events on Wednesdays and Saturdays and the Sundays between Easter and Advent.

DOMINIC: Mother Mary, I promise to preach this devotion, the practice of which should make you and your Son very happy.

[Curtain]

READER: St. Dominic went out and preached the rosary. Thousands of those who had fallen into the heresy were brought back. The heresy soon lost its fervor and died. Mary had kept her promise.

Once more the Christian world was in danger from the warlike Mohammedans. A decisive battle was to be fought at Lepanto on October 7. Pius V asked the prayers of Christendom. He asked all to pray the rosary to Our Lady of Victory. The Turks were defeated. The Church commemorates the rosary on that day, October 7, with a special feast. October is dedicated to the devotion of the holy rosary.

It is May, 1917; again the world is in danger. This time Mary appears to the children of Fátima.

[Curtain opens on Mary and the three children of Fátima.]

MARY: Fear not, little ones, I have a message I wish you would take to this war-torn world. Tell the people that I shall appear here every month until October, the month of the rosary. If the people say the rosary properly, I shall intercede for them and I shall bring about the end of this war. But, there will be no peace unless men cease to offend God. I wish the consecration of the world to my Immaculate Heart. On the first Saturday of each month, I wish Communion in reparation for the many insults offered my divine Son. Unless this is done there will be more wars and persecutions of the Church but my Immaculate Heart will triumph.

[Curtain]



Part of Catholic Press Month Display by the 8th Grade of St. Stanislaus Kostka School, Binghamton, N. Y.

*Sister of Mercy; Mt. Mercy Junior College and Academy, Cedar Rapids, Iowa.

READER: And so down the years, the rosary has been the weapon used by Catholics to combat evil and to seek the aid of her who taught it to us through St. Dominic.

Various indulgences have been attached to this devotion. The Brigitine, the Crozier, the Dominican, and the Papal are indulgences which may be attached to a rosary by a priest who has the faculties. We can gain a plenary indulgence for reciting the rosary in the presence of the Blessed Sacrament under the ordinary conditions.

It is a pious practice always to carry our rosary with us. Putting our hand on our rosary is like finding our mother's hand in

the dark. If it could only be known, there are many people who have been saved in time of temptation by the touch or the sight of the rosary — that symbol of her love for us.

The rosary should be our most popular and best loved of all devotions to Mary.

[Curtain is drawn. Mary is surrounded by group who sing "Queen of Holy Rosary."]

[The suggestions for the grouping in the silhouette were taken from "Splendor of the Rosary" by Maisie Ward. We used a light, the distance of the figures from the sheet was determined by the size of the characters desired.]

the final consonant; or that the "I" before "e" except after "c" had been forgotten in "receive"; and that observation as well as application should be speeded up in such words as "precede," "all right," and "receive."

After these preliminaries, we administered the first test in the form of an oral quiz, which proved how little had been digested, actually.

The second test consisted of written Gremlins with their definitions, which again showed upon the chart "in the red." Then too, the Gremlins appeared and reappeared in all written assignments, a fact which proves that graders must have drill, drill, *drill!*

After the third week of campaign with Gremlins, the children were asked to make sentences with them, showing by their use that they could both spell and interpret them. This test was recorded in the third column of the chart, and showed a decrease in mistakes.

Then I composed a story which involved repeated use of the Gremlins, and asked the children to take it as dictation.

In the final test, in which nearly the entire group scored their 100 per cent, I tried to trick the children into a Gremlin quiz unaware. They had been memorizing poetry and, in order that they might not suspect the Gremlin test, I announced that we would now take verses from dictation. I had not proceeded far when I noticed several knowing grins in my direction, then they chorused: "Sister, you are tricking us. It is those Gremlins again!"

THE GREMLIN VERSES

There lived a farmer and his wife
Whom I shall now describe:
He wasn't good at *business*
But he never took a bribe.
Their children did not *lose* a chance
Their class in school to lead
And no one ever seemed *surprised*
To see these boys *precede*.
It had *occurred* to him who taught,
The *principal* to ask
To let these boys *receive* a prize
In *grammar* for their task.
As they were twins, it seemed so hard
To let them *separate*
So 'twas agreed to be *all right*
Both go to Golden Gate.
And if *its* sights did not appeal
Then all would surely know
The national *Capitol* would please,
And *there* these boys would go.

11. sure (Say: *school* — rhymes with *tour*.)
12. your (Say: *yoor* — rhymes with *tour*.)

I passed out the cards assigning the Gremlins. We studied the words, trying to group them according to their probable difficulties, as for instance, the synonyms and homonyms, striving to impress the difference between "there" and "their," "capitol" and "capital," "principal" and "principle," "lose" and "loose." Then, there were "its," the pronoun, and "it's," the contraction. We also tried to discover what letter seemed to cause the confusion in some words, and we discovered that "business" would probably be blinded by having its eye (i) knocked out; that "describe," "separate," "surprised," and "grammar" would be misspelled because they are habitually mispronounced; that "occurred" would fail to get the application of that spelling rule about doubling



— G. C. Harmon

Helping Plant.

SPELLING GREMLINS AND PRONUNCIATION TOADS

• Sister M. Terese, O.S.U. *

St. Joseph School, near Paul, Neb., was delighted in October by an unexpected visit from the county superintendent, Merritt Whitten of Nebraska City. As usual, he brought with him some helps and suggestions for the betterment of education. He handed me two stacks of cards and said: "Here are the spelling and pronunciation black lists of Otoe County. I think it will be well for the children to consider them seriously."

14 SPELLING GREMLINS

A Spelling Black List

1. all right (two words)
2. business
3. capitol (building)
4. describe
5. grammar
6. its (possessive pronoun)
7. lose
8. occurred
9. precede
10. principal (first or highest in rank)
11. receive
12. separate
13. surprised
14. their (possessive pronoun)

THE 12 "TOADS"

A Pronunciation Black List

1. arctic (Say: *ark-tik*. Remember that first "a")
2. creek (Sound *ee* as in "meek" — rhymes with *leak*)
3. dish (Sound the "i" as in *ill* or *dish* — rhymes with *wish*)
4. family (Say: *fam-i-ly* — three syllables. Remember the "i".)
5. geography (Say: *ge-og-ra-phy* — four syllables.)
6. get (Sound "e" as in *wet* or *met* — rhymes with *let*.)
7. hoof (Sound *oo* as in "food" or "tooth" — rhymes with *root*.)
8. interesting (Say: *in-ter-est-ing* — four syllables. Accent the first syllable.)
9. just (Sound the "u" as in *dust* — rhymes with *must*.)
10. men (Sound the "e" as in *mend* or *send* — rhymes with *ten*.)

*St. Joseph School, Paul, Neb.

I showed one of the pupils how to make a chart on which would be recorded the progress of the school. Along with the Gremlins we had been chasing the Toads. The chart was kept hanging on the bulletin board, and beside it a sheet of paper with names corresponding to those on the chart. This was to record the week's breaches which were to be transferred to the chart every Friday, under the headings *Test One*, *Test Two*, etc.

The children accepted this as a sort of game and every time a Toad jumped into a companion's speech, as for instance "arctic," this would be followed by a chorus of "arctic" and

one would hasten to the bulletin board to add another mark after the name of the erring one. The first duty after recreation was to go to the list to record any slip into the vernacular "Frog croak," which had occurred on the playground.

I enjoyed the psychology of the whole thing and especially that which appeared on the chart during the eight weeks which the project lasted. It is evident that during the first week the group had not become Toad-conscious, as the highest infraction caught by the children was only 9. During the second week the ears were sufficiently alert to reach a zenith of 24, while the maximum of the third and fourth weeks rose to 32 and 47 respectively, then climaxed into 71 before the rapid general descent to zero.

The parents were aroused from their long lethargy in "git," "jist," "crick," "deesh," "ruf," etc., and were warned by their offspring

that the hearthstones were alive with "Toads." The parish was amused and interested and some elders declared that they had begun to work for better speech too. Others came, urged by curiosity, to ask to see the Toad Chart which had caused the earthquake.

Some clever posters added to the interest of the project. For example, one child who made 70 per cent pictured a dejected boy seated at his desk with these words underneath: *Disgraced! Oh Ye Gremlins! 70 per cent!*

One who scored 100 per cent made the following rhymes with a suitable Gremlin after each one:

*Some shout
Some pout
Some are sad
But not this lad,
For in the test he's out!*

Mary, Queen of Heaven

Sister M. Concepta, R.S.M. *

I. Childhood of Mary

CHARACTERS: Mary and St. Anne.

ANNE: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda. Out of thee shall He come forth unto me that is to be the Ruler of Israel." I wonder—How soon will He be here. Century after century has passed, and still we are waiting for Him.

MARY: Mother Anne, where are you?

ANNE: Here I am, Mary.

MARY: See what I have for you—a basket of flowers.

ANNE: Oh! How beautiful. Thank you, my child. Did you enjoy your walk through the gardens?

MARY: Yes, Mother, I did. The fields yonder are very beautiful. They remind me of the story you told me the other day of our first parents. Mother Anne—

ANNE: Yes, Mary.

MARY: Why did the angels point the fiery sword at our first parents?

ANNE: Child Mary, God was displeased because they disobeyed Him, so He sent His angel to drive them from the beautiful home He had prepared for them.

MARY: But why didn't they tell God that they were sorry? I'm sure He would have forgiven them.

ANNE: They did, little one, but God is a just God and their sin demanded atonement, so He closed the gates of heaven, leaving Adam and Eve alone in the world to suffer and to die. They were sorry for what they had done and when God saw this He promised to send them a Redeemer.

MARY: Redeemer, Mother what does that word mean?

*College Misericordia, Dallas, Pa.

ANNE: The word *Redeemer*, Mary, means one who saves. You see we are expecting One to save our race, One who will reopen the gates of Paradise.

MARY: Will He come soon?

ANNE: The prophesies say that His time is near. To us He is known as the coming Messiah.

MARY: Messiah—Oh Mother, that word frightens me.

ANNE: Frightens you—Why should it my child? Do you not know that every Jewish maiden bears within her heart the hope of being chosen by God to become the mother of the Promised One.

MARY: Perhaps it is so but, dearest Mother, do you not know there is something within me, something which tells me that I must leave you and father Joachim and serve as a virgin in the temple of God?

ANNE: Oh! Mary, my child.

MARY: Mother, you are not crying, are you?

ANNE: No, no, precious one, but I am startled by what you have told me! God's ways are indeed wonderful. Why, it seems only yesterday that your father and I took you to the temple in Jerusalem and offered you to God. We did not leave you then for you were not old enough to be left without a mother's care. In other words, you were just a wee babe.

However, we promised to return with you just as soon as you were old enough to know right from wrong.

Judging from what you have told me, I think the hour of separation is near. Come, little one, we will wait for thy father within the portals of our home for I must speak to him about you at once.

II. Presentation of Mary

CHARACTERS: Mary, St. Anne and St. Joachim (Parents of Mary).

JOACHIM: Mary, my child, it's hard to give you up, but your mother and I must keep our promise. You have been a good daughter to us and we trust that God will bless you.

ANNE: Bear in mind, little one, the lessons we tried to teach you. Remember us in your daily prayers, Mary. And now as a parting gift, accept these flowers as a token of our love.

MARY: Oh, thank you—How beautiful they are. Mother, Father, these lilies speak of purity, do they not?

ANNE: Yes, daughter, they do. A lily is a symbol of purity, and purity is most pleasing to God. Good-by, darling, and God bless you.

MARY: Dear God, I'm just a little girl, not quite four. My name is Mary. Joachim, my father, and Anne, my mother, loved You so much that they have given me to You. Bless them, O Great One above. It wasn't easy for them to do this because they loved me too.

A moment ago, they departed, yet their generous spirit lives within me. Like them, I, too, wish to offer an oblation, one that will be the greatest a human heart can offer. Please don't refuse it, I want to give You the right that all Jewish maidens live for, the right to have a little home of my own. Accept this little sacrifice, my heavenly Father, then I can live with You always in this beautiful temple and when You call my soul to eternity I'll wait at the gates with my parents until the coming Messiah reopens them. O what a joy to look forward to—Eye hath not seen—Ear hath not heard the things God has prepared for His loved ones.

III. Life in the Temple

CHARACTERS: Zachary, Mary.

ZACHARY: Well, Mary, still at the Scriptures?

MARY: Yes, Zachary, I'm reading about the promised Redeemer.

ZACHARY: Very beautiful Mary, as you know, His time is very near. Who knows, but He might now be upon earth!

MARY: Oh! Zachary, do you think so? Oh! how would I like to help His mother and be His little nurse girl.

ZACHARY: I do not doubt that my child, but Mary—

MARY: What is it Zachary?

ZACHARY: I know it's cruel to tell you, little one, but the time has come. You must leave this temple and care for a little home of your own.

MARY: But Zachary, I have promised God that I would remain a virgin and remain within these sacred walls until death.

ZACHARY: Child of grace, do you realize what you have promised? Do you not know that I as your guardian hold the power to annul this vow?

MARY: Yes, Zachary, I do know, but I had hoped—Oh! how I had hoped that you would allow me to keep it.

ZACHARY: Child of Joachim, I cannot do this. You must obey the law of Moses. You are far too beautiful, far too good, to bring upon yourself the criticism of our race. It is for this reason that I have come to you. At this moment there are awaiting at the gates many suitors of the tribe of Juda, who wish to ask for your hand. You are to choose one of them. Be brave my child, as you always have been. God will bless your obedience. Think of Joachim, your father, and Anne, your mother. What a joyous day this would be for them if they were living! Wait here, dear child, until I return with them.

MARY: O eternal God, help me—Oh, please help me—I must, Oh I must keep my promise to You.

ANGEL: Mary, God is pleased with you. Obey your lawful superior. Accept him who bears the rod whose tip bears a lily, for a lily as you know is a symbol of purity and purity is most pleasing to God.

IV. The Annunciation

CHARACTERS: Mary, Gabriel, Angels.

MARY: When will He come? When will He come? Why does He delay so long? Oh, that He would rend the heavens and come down.

FIRST ANGEL: How reverent she is; how still. Her strong prayer is moving God Himself. See! See! A dazzling light, not of this world. An angel stands before her. He kneels—He salutes her.

GABRIEL: Hail, full of grace, the Lord is with thee, blessed art thou amongst women!

SECOND ANGEL: What glorious praise! It is Gabriel, one of the seven who stand before God. How will she answer him. She seems troubled.

GABRIEL: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt bring forth a son, and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of

David His Father and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.

THIRD ANGEL: See her listening to the angel. She does not thank him but look, she asks him a question. The angel answers her. Now she seems satisfied. Yes, it is true—God wants her to be the Mother of the Messiah.

MARY: Behold the handmaid of the Lord, be it done unto me according to thy word.

FOURTH ANGEL: And the word was made flesh and dwelt among us. Look, all heaven is glad tonight.

GROUP OF ANGELS [*sing hymn*].

V. The Visitation

CHARACTERS: Joseph, Mary, Elizabeth.

JOSEPH: Here we are at last Mary. You must be very tired after this long journey. Wait here until I call Elizabeth and Zachary.

MARY: Elizabeth!

ELIZABETH: Mary! Blessed art thou amongst women. And whence is this to me that the mother of my Lord should come to me?

MARY: My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

Because He that is mighty, hath done great things to me; and holy is His name.

And His mercy is from generations unto generations, to them that fear Him. He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.

He hath filled the hungry with good things; and the rich He hath sent away empty.

He hath received Israel His servant, being mindful of His mercy.

As He spoke to our fathers, to Abraham and to his seed forever.

VI. Journey to Bethlehem

CHARACTERS: Mary, Joseph.

JOSEPH: It is nearly nine o'clock, Mary, and

as yet I cannot find a place to give thee shelter.

MARY: Do not worry, dear Joseph. Some mystery, which we cannot understand lies behind this. Let us continue our journey. There may be a cave over the city walls where shepherds fold their flocks.

VII. The Birth of Jesus

CHARACTERS: Mary, Joseph, Infant, Angels, Shepherds.

MARY: My God, how grateful I am to You for this bed of straw. I'm so tired. Oh, so very tired tonight.

ANGELS [*sing hymn*].

FIRST SHEPHERD: Can this be the Promised One?

SECOND SHEPHERD: It must be—See, a heavenly light overshadows them.

THIRD SHEPHERD: Look, the animals gaze in wonder.

FOURTH SHEPHERD: They warm the Babe with their breath.

FIRST SHEPHERD: Let us kneel and adore this newborn King.

VIII. Presentation of Jesus

CHARACTERS: Mary, Simeon, Anna, Joseph.

SIMEON: Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace;

Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples:

A light to the revelation of the Gentiles, and the glory of Thy people Israel. . . .

Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted;

And thy own soul a sword shall pierce.

MARY: My child born for the fall and resurrection of many in Israel. My own heart a sword shall pierce? O Great God above, must this be?

SIMEON: Yes, Mary, God wills it. The holy Child whom you love so tenderly was born to suffer for the sins of mankind.

IX. Flight Into Egypt

CHARACTERS: Angel, Mary, Joseph.

ANGEL: Joseph, rise—take the Child and His mother and go into Egypt. Stay there until I tell you to return, for Herod will seek to kill Him.

JOSEPH: Mary! Mary!

MARY: Yes, Joseph, did you call me?

JOSEPH: Yes, Mary, I did. Make haste. Gather a few things together and bring the Babe with you, whilst I saddle the donkey. We must fly at once.

X. Jesus in the Temple

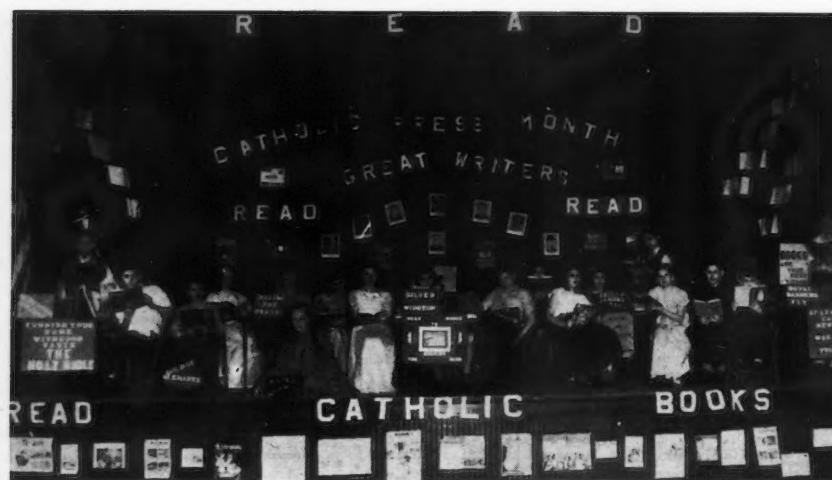
CHARACTERS: Doctors and Wise Men.

1ST DR.: He will be born in Bethlehem of the tribe of Juda—the family of David.

2ND DR.: He will be meek, humble of heart, and forgiving.

3RD DR.: His mother will be a virgin.

4TH DR.: He will go about doing good. The deaf will hear, the lame man will walk, and the dumb will speak. He will become the



SS. Peter and Paul School, Braddock, Pa. Dramatization of "An Angel Cashier's Comics." This playlet was published in THE CATHOLIC SCHOOL JOURNAL, February, 1948.



The Story of Pocahontas Dramatized by St. Andrew School, Saginaw, Mich. The Sisters of Mercy of the Union are in charge of St. Andrew's School.

King of kings. Oh! What power and glory. How soon will this day be?

5TH DR.: And yet, listen to this—He will be born poor. He will be called a Man of Sorrows. One of His chosen friends will sell Him to His enemies for thirty pieces of silver. He will be scourged, spit upon, and crucified. Why all these contradictions?

CHILD: Perhaps I can explain, Rabbi and wise men.

4TH DR.: I say—whence come you my Boy? Why, you're only a child of 12.

1ST DR.: Is this not the Son of Joseph, the carpenter?

2ND DR.: Rabbi, let's hear what He has to say. Go on my Boy—explain this to us. Why is it that our promised King will be rejected, spit upon, and scourged?

CHILD: Has it not entered your mind, Rabbi and Wise Men, that His kingdom is not of this world? From the realms above, He will come twice—First to redeem it by suffering and then to judge it in glory.

MARY: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing.

CHILD: Woman, did you not know that I must be about My Father's business?

XI. Departure of Jesus

CHARACTERS: Mary, An Angel.

MARY: Jesus is gone. He just left for His public mission. His footsteps have died away in the distance, and now I'm alone—all alone. This house—What happy hours we spent together—Jesus—Joseph and I, and now—

ANGEL: Be of good heart, Mary. God has sent me to comfort you. Think not of this hour of separation but rather the joys of an eternal reunion. It is your heavenly Father's will that He should suffer, for was He not born to be the Redeemer of mankind?

Look through the generations to come. See the afflictions of mankind—wars—famine—and family separation. See the sons torn from their mother's arms, as their country seeks for liberty. What a consolation it will be for them to know that you, too, suffered as they did.

Daughter of David, be brave as you always have been. God still loves you and your reward will be exceedingly great.

XII. Return From Calvary

CHARACTERS: Holy Women.

1ST H. W.: I remember Mary very well. She lived in a little cottage at Nazareth. That was many years ago. Christ was only a little boy then.

2ND H. W.: Do you remember the year He was lost? How they searched for Him day and night.

1ST H. W.: No, I do not—Where did they find Him?

2ND H. W.: In the temple—teaching the wise men about the coming of the Messiah.

1ST H. W.: Look, there she goes now, poor mother. All afternoon she stood at the cross. She must be very tired.

2ND H. W.: I heard that Joseph of Arimathaea asked Pilate for the body. He wants Him buried in His own tomb.

1ST H. W.: Did he receive permission from Pilate?

2ND H. W.: Yes, and there is a guard there for fear they may steal His body.

1ST H. W.: But look at the sky; it's dark and the earth is quaking. Come hurry away from here before it is too late.

XIII. The Resurrection

CHARACTERS: Mary Magdalen, Holy Women, Angel.

MARY: Who shall roll us back the stone. It is very large. [Stone falls.]

ANGEL: Do not be afraid for I know you seek Jesus who was crucified. He is not here. Come and see the place where His body was laid and then go quickly and tell His disciples that He has risen.

XIV. The Descent of the Holy Ghost

CHARACTERS: Mary, Apostles, Angels.

MARY: My sons—do not be afraid. Today is the tenth day since Jesus ascended into heaven. Surely our prayer shall be heard soon. Come, let us say it again.

APOSTLES: O Holy Spirit—Take us as Thy disciples—Guide us—Give us light—Bind our hands that we may do no evil. Cover our eyes that we may see it no more. Sanctify our hearts that evil may not dwell within us—Be thou our God—Be thou our Guide—Wheresoever that Thou shalt lead us, we shall go, etc.

PETER: Rise, we have received the Holy Spirit. Open the doors at once and let us preach Christ to the people.

XV. Death of Mary

CHARACTERS: Mary, Apostles, Angel.

ANGEL: Mary, your mission upon earth has been accomplished. Your Son is waiting for you. Send word to the Apostles today and bid them farewell.

MARY [to herself]: Today I'm going to see Jesus. Never was creature more happy than I [calls John].

JOHN: Yes, Mother Mary.

MARY: Oh! what is it—You look as though you were worried.

JOHN: Not quite that, Mother Mary, but I saw something which made me very sad.

MARY: Tell me, John.

JOHN: Today as I passed over the hills I met an old gray-haired woman. She was weeping beside the tomb of her son.

MARY: Poor soul, I hope you gave her some comfort.

JOHN: I tried to, but when she told me she was the mother of Judas—

MARY: The mother of Judas—Oh—what did you say to her?

JOHN: Nothing—What could I say: I was about to leave her when the words of your dying Son came to my mind. [Father forgive them for they know not what they do], and then before I knew it, I was weeping with her, yes, weeping over a lost sinner.

MARY: Ah! poor woman, God placed mother love in her heart just as He did in mine. You know, John, God is very tender with mothers. He gives them faith to the last. Who knows but Judas may have repented at the last moment of his life. And now, I have something very important to tell you.

JOHN: What is it Mary—Something good I hope.

MARY: For me, yes, for you, sadness of heart.

JOHN: Sadness of heart?

MARY: Yes, sadness of heart, John. Today I am going to my home above. So you see my departure is near. Tell Peter to send word to the Apostles, for I wish to say good-by.

JOHN: Mary, how can you do this to me?

MARY: Hurry John, or it might be too late.

MARY [to Peter]: I'm glad you came early, Peter. In a few hours I shall be called to my reward. Jesus is waiting for me. Here is the key you entrusted to my safe keeping and, if I should ever intercede for a repented soul, do not keep me waiting but open the gates at once. And now here are the others [names them]. Only 11—I see Thomas is missing. I'm sorry I cannot wait for him but a host of angels wait for me. Good-by—God bless you. Do not forget the words of your Master: "I'll be with you till the end of time." Oh! I see a light. It is drawing me. There is One Face—One Heart—One Love—My Child!

APOSTLES: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

XVI. At the Tomb

CHARACTERS: Peter, Thomas, Andrew, Angel.

PETER: Don't take it so hard, Thomas. James and I shall remove the cover and then you will see how peaceful and happy she looks. [Lift cover.]

THOMAS: Peter, her body is not here.

PETER: Not here, impossible. Ever since we buried her we guarded her tomb. No one could possibly have stolen it.

THOMAS: Well, Peter, look for yourself. See—only the winding clothes.

ANDREW: Look Peter, lilies—How did they get here?

PETER: This is a mystery. Our Queen—Our Mother—gone and no one knows where. O Lord, what have we done to deserve this?

ANGEL: Do not be afraid, Peter. Has it not entered your mind that after her death, heaven took and glorified all? God would hardly leave so holy a creature to become a prey for worms. Think of this, O Prince of God's Apostles.

XVII: Assumption

CHARACTERS: Mary, Court Of Heaven, Joachim, Anne, Elizabeth, Joseph, and Child of Twelve.

[Mary enters—Angels sing "Lovely Lady Dressed In Blue."]

ANGEL I: Who witnessed your Assumption, Mary, as you rose radiant from the gloom?

MARY: Only Angels and white lilies waiting at my tomb.

ANGEL II: Who witnessed the court of heaven welcoming the King's desire.

MARY: St. Anne, St. Joseph, and saints who knew me. Holy Innocents reached and smiled. But Oh! One Holy Light that drew me—One Face—One Heart—One Love—One Child.

MARY: Kneels and is crowned by Child of Twelve.

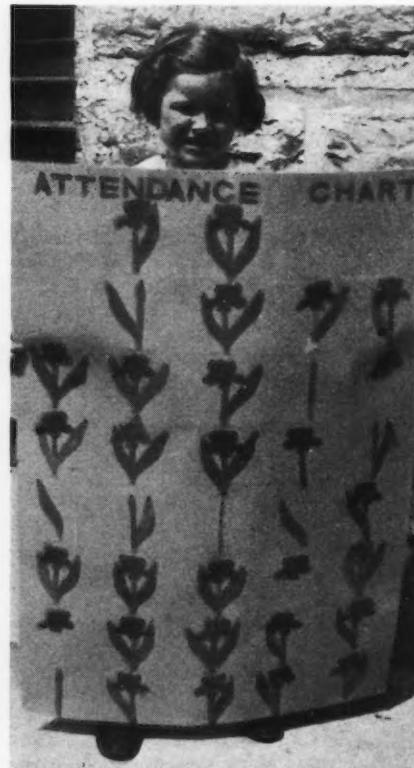
ANGELS: May age to age forever sing The Virgin's Son and Angel's Queen.

The Crowning of the Statue

THE MAY QUEEN:

O Gentle Queen, my classmates have placed this wreath of flowers upon my head. It is not mine, but yours. Please take it. You've made me very happy today. What a privilege it was for me to speak for you. I only trust that those who witnessed this little pageant will know and love you better than before. We now kneel before your statue. Please ask your infant Son to bless us. Then accept our little Act of Consecration for yourself.

1. Act of Consecration



Attendance Chart for May.

2. Hymn—"Oh Mary, We Crown Thee," etc.
3. "Good Night, Sweet Mary"

Every Month a Feast

January	Our Lady's Espousal
February	Our Lady of Lourdes
March	Annunciation
April	Our Lady of Good Counsel
May	Our Lady of Christians
June	Our Lady of Perpetual Help
July	Our Lady of Mt. Carmel
August	Assumption
September	Our Lady of Mercy
October	Our Lady of the Rosary
November	Presentation
December	Immaculate Conception

An Attendance Chart for May

Yvonne Altmann*

In September you made an attendance chart on 24 by 36 oaktag. You may want to use the same background you did last month. We changed ours to yellow and had the letters purple. The children cut out the leaves of the flowers from green construction paper. The flower was cut from purple construction paper. It is an Iris. Each child should have his name on the flower. If he can manuscript or write his own name let him do it himself. The name can be put on the stem of the flower or on the chart proper. If it is put on the chart, then the chart can be cut apart and the children given part of it when they take their flower home. Thus you can paste the flower together right on the chart. If you don't want to cut the chart apart, fasten the stem with a thumb tack or brass fastener. Paste the leaves to the stem. Take out the thumbtack or brass fastener when you paste the flower on. Decide whether a child should take home his flower if it is not complete. The first week use the stem, second week one leaf, third week another leaf, and fourth week the flower.

To correlate with the May chart you may like to work out some flower ideas. These articles I have had published may help you. *American Childhood*, 74 Park Street, Springfield 2, Mass., May, 1946, "Tommy's May Basket" (story), pp. 20-21. *Beginner's Teacher*, David C. Cook Publishing Co., Elgin, Ill., Jan., Feb., Mar., 1944, "Seed" (poem), p. 3. *CATHOLIC SCHOOL JOURNAL*, June, 1947, "Kindergarten Pictures—A Flower House," "A Flower Garden," p. 210. *Junior Arts and Activities*, 4616 N. Clark St., Chicago 40, Ill., June, 1942, "Our Flower Book," pp. 24-25, May, 1943, "May Day and Mother's Day," pp. 32-33; May, 1946, "May Basket for Mother," p. 23. *The Grade Teacher*, Darien, Conn., Apr., 1946, "Flower Filled Bookends" and "Flower Box," pp. 44-45.

*Kindergarten Director, Oshkosh, Wis.



The Mysteries of the Rosary Drawn by Sister M. Remberta, O.P.

— Bethlehem Academy, Faribault, Minn.

Aids for the Primary Teacher

Art Highly Correlated

Sister M. Fredericka, O.S.F. *

If teaching is considered a task it can be an arduous one—a strenuous, burdensome undertaking. Or it can be a happy, pleasant adventure, which, of course, to become such, depends upon the personality plus the enthusiasm of the teacher, "that kind of enthusiasm which will quickly catch and stimulate the enthusiasm of her charges."¹ Father F. Kirsch, in his *Catholic Teacher's Companion*, says,

Real teaching is 90 per cent enthusiasm. Amid the numberless duties of her profession the teacher must be animated with the spirit that made Theodore Roosevelt spurn the sympathy of the visitor who pitied the President toiling, on a sultry afternoon in July, at his desk piled high with work. Though the beads of perspiration stood on his brow, Roosevelt smiled his brightest and broadest smile. "Keep your sympathy; I am happy because I like my job."²

¹Nativity Convent, Washington 11, D. C.

²Ralph M. Pearson, *The New Art Education* (New York and London: Harper and Brothers, 1941), p. 221.

³Rev. Felix M. Kirsch, O.M.Cap., *The Catholic Teacher's Companion* (New York: Benziger Brothers, 1924), p. 11.



Figure 1. How the Hill of Calvary Looked to a Boy in the First Grade.

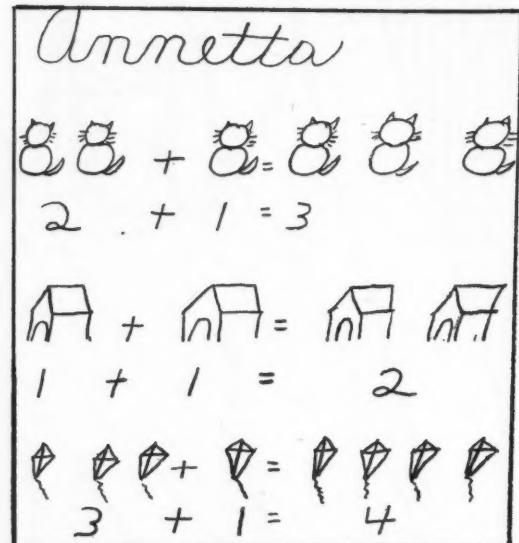


Figure 2.

So the teacher who "likes her job" will do everything in her power to make her work interesting and fascinating for the sake of the little ones who have to live and work with her five hours of the day. And they *will* work if they are interested. Just as a match needs only to be struck to give off a sudden flame, so, too, the child needs only someone to touch his imagination, stir his ambition, rouse his interest, and make him *want* to learn. A. C. Benson says on this head:

A school lesson should be in the nature of a dramatic performance from which some interest and amusement may be expected; while, at the same time, there must be solid and businesslike work done. Variety of every kind should be attempted. . . .³

This *stirring of his ambition*, and *touching of his imagination* is not going to be effective very long, however, if the child is not allowed to do something himself to keep his ambition and imagination alive. It is the child's nature to *want* to do things for himself; to express his imagination and ideas in some way, *freely*. The best teacher is the one who trains her pupils to acquire knowledge and skill by self-activity, and not the one who communicates most knowledge; for the pupil will retain only that knowledge and skill which he has acquired by exercising his own individual faculties.⁴ The child can in no way utilize these faculties better than by turning them to account graphically or plastically. "Children naturally express their ideas and feelings in the things they create."⁵

Therefore, she is a wise teacher who makes use of the God-given powers in (her) pupils to help themselves every time an opportunity presents itself. And it does present itself many times and in many subjects of the curriculum, especially in the primary grades, where art can be correlated, to the best advantage to both the teacher and the pupils. By correlating art with religion, reading, arithmetic, stories in language, poetry, nature study, history, etc., the teacher opens up a large gate, as it were, and gives these powers their freedom to develop and spread more rapidly. Why should art be confined to one specific period of the day? Or, perhaps, as in many cases, one period a week, and then be listed on the class program as just art when so many opportunities for better and more efficient teaching are thrown aside?

³Ibid., p. 492.

⁴Ibid., p. 574.

⁵Leon L. Winslow, *The Integrated School Art Program* (New York and London: McGraw-Hill Book Co., Inc., 1939), p. 48.

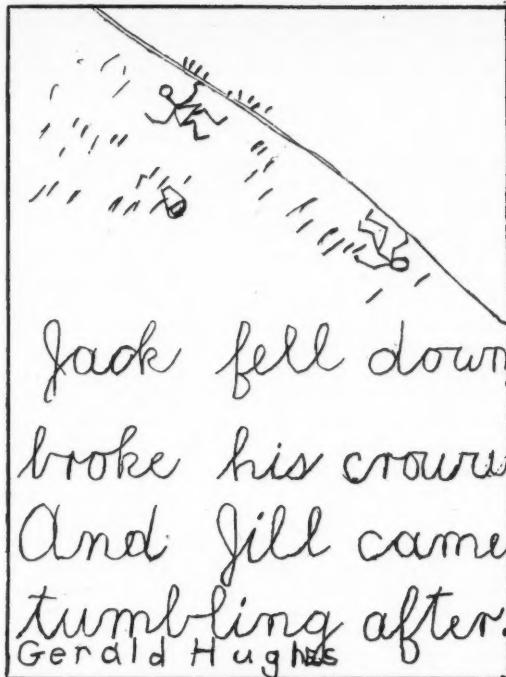


Figure 3.

There should be a fusion of the subjects of the curriculum into an organic whole where parts of the course should correspond and supplement one another.⁶ "Art should integrate with life; it should not be taught in isolation."⁷

If the teacher fails in this matter, she loses sight of the fact that self-activity lies at the basis of all good teaching and is, at the same time, throwing away many opportunities of making teaching easy for herself. Arthur B. Allen says:

Too often we have heard the smug comment that art is the Cinderella of all the subjects in the curriculum. We have begun to believe it was

⁶Kirsch, *op. cit.*, p. 133.

⁷Pearson, *op. cit.*, p. 217.

indeed and eternally so. But suddenly the miracle happened. The educational world discovered the untapped sources of inspiration that lay dormant in the classroom. Once the discovery was made, these latent sources were tapped until the flood set in, and now we are confronted by a river in full spate.⁸

Children do not need to be "born artists" to express themselves through art, or to create. Neither do teachers, for that matter, in expecting their pupils to produce. They need very little help. In fact, little children are better off when they are left alone.

Drawings or paintings which are the culmination of experiences of pupils should be creative; they should be the free and individual expressions of the children who produce them, without the subject matter, the art form, or the technique being imposed by the teacher.⁹

The teacher may, however, kindle the child's imaginative powers through questioning so that he draws upon his stock of personal experiences. Again, she may encourage him to express his thoughts and emotions effectively through the use of simplest lines, shapes, and colors. She does not need to be a "born artist" to do this.

Correlating Art With Various Subjects

Religion

After having taught a certain topic in religion, or when a story in the life of Christ, for instance, has been told, let the children retell that story by giving you a picture of it. It will be a revelation to you what is in his little mind. An illustration of such a story is shown in Figure 1. This picture was made by a little boy in the first grade. He wants to tell us how the hill of Calvary looks to him. At the very top of the hill he sees three crosses. Over them, storm clouds have gathered; lightning appears in various places through the clouds. He shows us that he realizes that the hill was very high, since he made a very small building at the base of it. He remembered that Christ was bleeding on His way up the hill and showed it by putting in bloodstains along the path. This drawing is entirely his own creation. He put plenty of thought and feeling into it and without a doubt experienced a certain amount of pleasure in it because it was his own; he was allowed to tell us what was in his mind.

Arithmetic

Here again, the child can express his counting and adding ability by means of art. The teacher may suggest little problems for him

⁸Arthur B. Allen, *The Teaching of Art to Infants and Junior Children* (London: Frederick Warne Co., Ltd., 1937), p. ix.

⁹Winslow, *op. cit.*, p. 52.

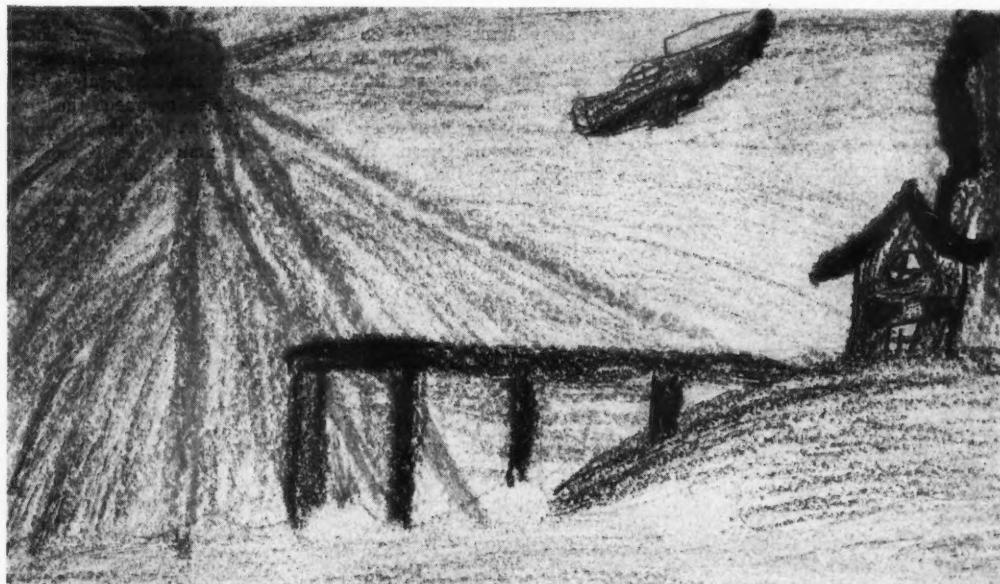


Figure 4. Where a First Grader Likes to Be in Summer.

to *draw out* or she may ask him to make up some of his own (if she is ready for review). The following is one suggestion: 2 balls and 2 balls are how many balls? Figure 2 gives an illustration of this kind of work.

Poetry

Figure 3 is an example of a child's free expression of his idea of the little rhyme, "Jack and Jill." He must have put himself in Jack's or Jill's place and actually felt himself falling down. He has shown that he realizes that when a person falls, his body is no longer in an upright position. When this child was asked why he drew Jack farther down the hill than Jill he said it was because the rhyme said that "Jill came tumbling after," proving the fact that he knew exactly what he was doing and why he was doing it. Arthur Allen gives us a splendid example of what goes on in the mind of a child while he is drawing:

A child of four and a half years had painted a picture of Humpty Dumpty. There was a high hill running right up into the sky, a tree floating in the middle of the side of the wall, several sketchily drawn king's men upon king's horses. Of Humpty Dumpty himself there was no sign, but the whole picture was spattered with large blobs of yellow. "What is that yellow?" asked the teacher. "Humpty Dumpty was an egg. He fell off the wall and broke. That's the yolk," answered the child. "But there is yellow on one of the horsemen," persisted the teacher, "Why is that?" "It splashed," said the child, and effectively ended the inquiry.¹⁰

Language Stories

Let the children relate their little stories orally first. Then when the teacher's aim has been accomplished or her time is up, she would give the children great pleasure in allowing them to express those same little stories or anecdotes on paper. This will therefore give *all* the children a chance for free expression of what is in their minds. Sometimes the teacher is unable to reach every child in an oral expression lesson. Figure 4 is an example of what was in a first grader's mind when asked to draw a picture of the place where he liked to be

¹⁰Allen, *op. cit.*, pp. 10-11.

most of all in the summertime. The little artist said his father owned a pier just like that and that he liked to sit on the edge of it and watch the rays of sunlight "running down" from the clouds. He liked to watch the airplanes, too. Here again is an example of an expression of something that has been experienced.

With regard to the appearance of the work the children hand in (not speaking of careless work, however), the teacher must be willing to accept it whether or not it measures up to her adult standards. She is to look for the free expression of the children's ideas which will illustrate what knowledge and skill they have acquired.

There are hopes, however, that teachers will realize more and more every day that there is a mountain of educational assistance in the development of the child morally and scholastically by using the means of correlating art with all the subjects of the curriculum. By *morally* is meant, that the child learns to love God more and more and to appreciate the things He has given to him. Again, if art is well grounded into his life, it will make a difference in his way of living. *Scholastically*, he has a broader view of his subjects because through art he "learns to do by doing," to borrow the words of Emerson. And, as Dr. Shields puts it, "It is blacksmithing that makes the blacksmith." In the end what counts the most is not what the teacher does, but what she gets her pupils to do. Then, when she has her pupils *doing* they are *learning* at the same time. They are making their activities a part of their lives as members of a family and of the community. They are, at the same time, facilitating the work of their teacher and helping her to "love her job" and to love their own work because it is made interesting.

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Latin American History for Little Americans

*Sister M. Clara **

INTRODUCTION

Children of the primary grades are not too young to appreciate and enjoy stories of peoples of other lands. They accept life wherever and however they find it. As yet these little children have not formed their opinion or ideas concerning our Latin American neighbors. They are, however, at a very receptive and impressionable stage of development and do have an open mind ready to receive ideas as we present them.

Although the details of the stories may not linger or remain fixed in their mind, an impression will have been made and a curiosity will have been aroused.

If followed up by the suggested activities, the stories will be more effective in laying the beginnings of better relations between the little Americans of the Americas.

DISCOVERY

Many, many years ago there lived a little boy named Christopher Columbus. He lived

in a country away across the ocean called Italy. This country is away over on the other side of the sea. You cannot see it as you look out over the sea because it is too far away. It takes a very big ship several days to sail across this Atlantic Ocean. Airplanes, of course, can go faster than ships. When Columbus was a little boy there were no airplanes. There were no fast ships either. They did have big ships, but these old ships did not have fast and powerful motors as our ships have. They had sails on them. The wind blew against these sails and helped to push the ship along.

Columbus loved to watch these ships at the seashore. Away off in the distance where the sky seemed to touch the water he would see a little speck of black. As he watched, it would come closer and closer and look bigger and bigger. Soon he could see the whole shape of the sails flapping in the wind. Then he could see the whole ship. It seemed as though the ship had been coming up over a hill of water.

The sailors had many exciting stories to tell about their trips and Columbus loved stories

just as much as you do. He would sit and listen as they told about storms at sea or about the sea pirates who robbed all their treasures or about the magnificent rugs and material which they bought over in India.

Columbus wanted to be a sailor more than anything else in the world, so he began even as a little boy to learn all the things that a sailor should know. When he went to school he listened very attentively while the teacher talked about the oceans and the different countries of the world. At last Columbus was grown up. He could go out on these ships now and see for himself just what it was like.

There was great excitement in Italy one day, especially for the sailors who had been going back and forth to India. The people who lived in the country called Turkey said that these ships could no longer pass through the water that was near Turkey. Sailors were upset because they would be out of work. The storemen or merchants were upset and worried because they would have no material to sell. Some of the sailors said, "Now we shall have to go all the way around Africa to get to India. That will take us ever so

*Sisters of Mercy, Riverside Convent School, Riverside, Conn.

much longer." The merchants said, "It will cost a great deal more if the trip is longer and then we will have to make our customers pay more for the material." Columbus said, "Why can't we go right straight across the Atlantic Ocean and get to India that way? The world is round so we should be able to reach India by going west as well as by going east." No, the people did not like Columbus' idea. They were not so sure that the world was round. No one had ever gone that way before, so they did not want to risk it. Columbus said that he would like to try it, but no one in Italy would go with him. No one would give him ships.

Columbus did not give up his idea. He went to other countries and asked the kings there if they would give him ships and men so that he could sail across the Atlantic Ocean and find India. At last the King of Spain said, "Very well, you may have three of my ships and I will make some of my men go with you."

Columbus knew that the trip was going to be dangerous. He prayed and asked God to protect him. The three ships tossed about on the Atlantic Ocean for days and days until the sailors thought that there would be no end. They were afraid and wanted to turn around and go back home but Columbus said, "No, let us go a little farther."

At last, away over in the distance they spotted something that looked like land. It was land. How glad they were. All strained their eyes and stretched their necks to see if the land looked like India. They anchored their ships and waded up to the shore. The place looked very strange. There were no houses, no people, no roads—nothing but trees, bushes, and animals. Columbus and some of his men made a cross of wood and stuck it into the ground. They all thanked God for His protection.

Strange looking men with very tan skin and black, black hair came slowly out from behind the trees and bushes. It was hard for Columbus to tell them who he was and what he wanted because they did not understand his language and he did not understand their language. They made motions and signs to show that they were friends and that they did not wish to fight. Columbus called these strange people Indians because he thought he was in India.

The place where Columbus landed was not India at all. It was one of the islands down near South America. If you get into a ship and sail along the shore down past New York and past Florida you will come to the very spot where Columbus landed.

Columbus was anxious to get back to Spain and tell the King what he had found so he said good-by to the Indians and sailed off home.

The King was delighted with Columbus' discovery, for, even though he did not find a new way to India, he did find a new country. This new country was America. King Ferdinand wanted Columbus to go back and find out some more about America. Other men wanted to go, too. Columbus landed in a

different place each time that he came over to America.

CONQUEST

It was very dangerous for men to go out on the ocean in those early days. Men had not yet learned how to make good strong ships. They could not always steer the ship to the right places. It was dangerous for people to go to strange lands, too; but, after Christopher Columbus came home and told about the country which he had found, many of the people wanted to go over to America. Some of the people thought that they would find gold and precious treasures which would make them rich. The kings of Europe sent some people over to build houses and start little towns. Priests wanted to come over to teach the Indians about God.

Hernan Cortes was one of the men who was very anxious to get to America. He lived in Spain, King Ferdinand's country. He had learned about this new country which Columbus had found. Cortes wanted to get some of the gold and become rich too. He planned to go over but his plans were upset. He fell and day and broke his arm, so he could not go until he was well again.

At last Hernan Cortes was ready for the journey to America. Cortes knew quite a bit about traveling and about wars although he was only 19 years old. Nineteen is about as old as the big boys in high school. Cortes knew that he would have to fight the Indians over in America if he was to take their gold and their country, so he brought many men and many horses and guns.

Cortes landed on the shores of Mexico. This is a country south of California. Cortes did not fight with the Indians there near the shore. These Indians did not have much gold but they told Cortes about some Indians who lived on the other side of the mountain in the Valley of Mexico. Mountains are very high hills. The land or space between the mountains is called a valley. These Indians who lived in the Valley of Mexico were the Aztec Indians. They were very smart Indians and they had a wonderful chief called Montezuma. These Indians had built up a magnificent city. These Aztec Indians were very rich. They had plenty of gold and precious jewels.

No one ever told these Indians about God, so they did not know that He was the One who made them and made everything else in the world. They prayed to the sun. They thought that the sun was God because it made things grow.

Strange things were happening in the Valley of Mexico. Even the chief, Montezuma, was frightened. Many, many years before this time a powerful Indian called Quetzalcoatl had, in some strange way, disappeared. These Aztec Indians expected him to return but they did not know when he would come. They believed that when Quetzalcoatl did come something terrible would happen to their city. It was just about this time that Cortes decided to come and rob these Indians of all their gold. The Indians who were scattered around the shore were enemies of these Aztec Indians in

the Valley of Mexico. They said to Cortes, "We will show you the way over the mountains. We will help you to fight Chief Montezuma's Indians, too."

Cortes and all of his soldiers got ready for battle. They put on their coats of mail. These mail coats were strange looking things made out of heavy material that is like tin. You see, they were arrowproof. The men had hats made out of the same material. They were beautiful and shiny but not very comfortable.

When Montezuma and his Indians saw these white faced men in their bright shiny armor come riding down the side of the mountain they were terrified. "It must be King Quetzalcoatl returning," they said. The poor Indians were so frightened that they could not even fight. Cortes captured their chief, Montezuma. Now Cortes was going to be the head of Mexico City. He and his soldiers would own all of the gold and precious jewels. The poor Indians would have to do as Cortes wished.

Suggested Activities

1. Use added illustrations in telling the story.
2. A globe might help the child to visualize the setting.
3. Simple drawings on the blackboard help to form imaginary pictures in the child's mind and help to sustain attention.
4. Encourage original drawings of ships crossing the Atlantic Ocean, landing of Columbus or Cortes, Cortes leading the soldiers into Mexico City, Indian homes.
5. Work up a sandtable project showing Europe, Atlantic Ocean, and the Americas in relief.
6. Use illustrations in *National Geographic Magazine*. ("In the Empire of the Aztecs," Roberts, Vol. 71, June, 1937, pp. 725-750.)
7. Play Indian songs and dances on the phonograph.
8. Discuss briefly Indian Music (why he plays, how he plays, with what he plays).
9. Learn how to beat out Indian melody on a drum.
10. Construct musical instrument used by Indians.

REPUBLIC

Each time that Columbus came over to America from Spain he brought more Spanish people with him, so that they could start little Spanish towns over in America. Some people came in other ships too. Many priests came over to build churches for the Spanish people and to help the Indians. Hernan Cortes also brought Spanish people and priests to live in Mexico.

The King of Spain was glad to have his people come over to America and build towns for him. Much of America belonged to Spain now and not to the Indians.

These Spanish people would have to cut down trees and build their own houses. The King told them just how to build up these towns. It was all planned out. They could not build wherever and however they pleased. The King told them to pick out a place that

would be healthy. The ground must be good for gardening. In the center of each town they must have a park or plaza where they could have carnivals or fiestas. The Spaniards built houses that were very strong and very beautiful. These people liked bright colored houses and beautiful flower gardens.

These rich people in Mexico had plenty of gold, so they could buy the best kind of furniture and the best clothes. Of course they would have to send to Spain for all of these things until they could fix up shops over in Mexico to make things for themselves. The King of Spain was happy to sell these things to Mexico. His country was getting rich with their gold.

There was much gold in Mexico and most people wanted all that they could get of it but one has to dig for gold. Gold is found away down in the ground. It does not look smooth and shiny when you first find it under the ground. It is like a rock, rough and dirty. Many things have to happen to it before it looks like the lovely gold rings which you see.

It was very hard work to dig down under the ground and chop out the lumps of gold. The passages or tunnels down under the ground are called mines. The Spaniards decided to make the Indians dig out the gold for them. They would pay the Indians but they would not pay much.

Farms down in Mexico are called plantations. They are very, very big farms. Sugar, bananas, tobacco, and many other things grow on these plantations. The man who owns the plantation has a magnificent home, beautiful flower gardens, stables for his horses, and a large storehouse for his food. He usually has a little church and a school for the families that work on his plantation. These workers are very poor. They have only a little hut for a house. The floor is just dirt ground. They have clay dishes and perhaps a mat for a bed.

The King of Spain wanted the Indians and the poor workmen treated kindly. He did not want them to be slaves, but the men who came over to take care of this country for the King were not kind to the Indians or to these poor workmen.

The priests tried to help these poor people too. The rich men who found the gold were the bosses and the other had to do as they said. Soon these rich men wanted to own the country for themselves. They did not want the King of Spain to own it any more. Of course the King had asked them to do some very hard things. He wanted more of these people's gold than they were willing to give. The King did not want these people to make their own furniture or clothes. He wanted them to buy their things from Spain. Many other things happened, too.

Finally the people said that they would take care of themselves and that they would no longer belong to Spain. The King was very much upset, but he was so far away that he could not do very much about it. The people of Mexico picked out their own leader. They made their own laws and started the country of Mexico.

WAY OF LIFE

Hernan Cortes found Mexico several hundred years ago. The conquistadors or men who came from Spain about that time had built their houses so well and strong that many of them are still standing and Mexico looks very much as it did so many years ago. There are cars and airplanes and new buildings down in Mexico but there are the plazas, the beautiful churches, and many of the little Spanish houses still there. The flowers, too, are as beautiful as ever.

The Indians are still there, too. They live away up in the hills or in little villages all by themselves. They are very poor and have only little huts in which to live. They have very little furniture and almost no money at all. Perhaps some day you will be able to go to Mexico and see all of these things for yourselves.

SUGGESTED ACTIVITIES

1. Use illustrations when telling stories.
2. Encourage original drawings: plaza, Spanish house, Indian hut, flowers of Mexico. Read stories of child life in Mexico. Discuss pictures of Mexico. Discuss market day, discuss floating gardens, discuss characteristics of Indians — nobility, courtesy, religious spirit and customs, appreciation of the beautiful. Set up an Indian village in the sandbox.
3. Read stories of Mexican child life.
4. Learn songs and games of Mexicans.
5. Learn simple technique of weaving.

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Pepe and the Parrot, Credle
The Painted Pig, Morrow
Pancho and Berta, Hader

A Gift for Mother's Day

Sister M. William, O.P.*

A Plaque

Materials for four plaques: Two measuring cups of plaster Paris, red poster powder, three inches of heavy cord for each plaque, four salad plates.

Procedure

Add enough red tempera powder to give the plaster Paris a pink color. Mix two cups of plaster Paris with about two and one half cups of water. Stir until it begins to thicken. Do not stir too long as it hardens quickly. Pour the contents into a salad plate and place the cord on the end of the plate. Press the child's hand into the clay, remove it after the impression has been made.

Write the child's name, age, and year on the plaque with a pin. Paint with gold enamel the part of the plaque outside the hand print.

*St. Agnes School, Springfield, Ill.



Today you will find buildings like this in Latin America. This is the home of the Pope's representative in Peru.

The Fabric of the School

Economy and Efficiency in a Small School

A small school in a small town—the new Sacred Heart School at Grosse Ile, Mich.—is working proof that the most modern teaching facilities need not be extremely costly. Completed for \$65,000 last September, this six-classroom plant is attractive, functional, and scientifically designed.

The one-story building, constructed mostly of cinder block, is simple and straightforward, its low silhouette and bold horizontal lines reflect a modern architectural approach. The exterior finish is buff waterproofing paint on the block, relieved by a belt and coping of stone matching columns which flank the main entrance.

Inside, the school is conventionally arranged. Its classrooms, offices, and utility rooms open off a central corridor which bisects the school's length. Provisions have been made at one end to add other classrooms in the future.

Each of the classrooms, a standard 22 ft. by 30 ft. 4 in., was designed for scientifically controlled daylighting, heating, and ventilation. Inside walls are cinder block, economically decorated with a light green paint.

The interior trim is co-ordinated with the classroom fenestration, a combination system of windows and glass block panels to give rigid control of daylight. The combination as designed by the school's architect, Walter J. Rozycki of Detroit, converts more than 56 per

cent of each classroom's exterior wall area into a source of daylight for the room.

Identical light-giving combinations in the rooms consist of glass block panels 24 ft. long and 6 ft. high above a continuous band of windows less than 3 ft. high. The windows, set on sills 3 ft. 5 in. above the floor, provide vision and ventilation.

"Classrooms on both sides of the building face east or west, presenting problems of controlling daylight to reduce glare and brightness contrasts throughout most of the day," said Mr. Rozycki in explaining the fenestration. "The system is a result of long research and careful planning which made it possible to determine in advance the quality of daylight each room would receive."

The glass block used is of the prismatic light-directional type. This functional block directs the available daylight toward the ceiling, from which it is reflected deep into the room and down onto the working surfaces of pupils' desks. An even distribution of daylight and a relatively constant light level results.

Because most of the light transmitted by the glass block is directed upward, the panels' surface brightness is low. These panels require no shades or blinds. Low window heads exclude direct sun glare most of the day, making shades on the windows necessary only in the early morning or late afternoon.

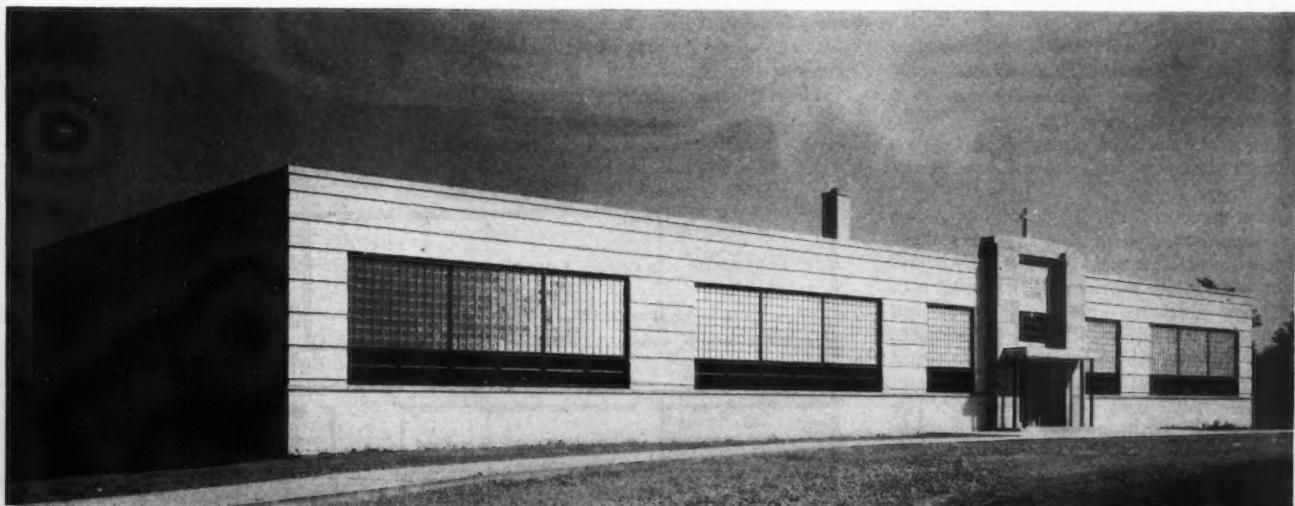


Entrance to Sacred Heart School at Grosse Ile, Mich. Glass blocks and small window sash provide an abundance of light.

Even with the windows completely shaded, the light distribution in any classroom is not materially affected, according to the architect. Almost 40 per cent of the exterior wall area—the glass block panel—admits daylight regardless of the windows.

All surfaces and equipment in the rooms are decorated or finished to complement the daylighting system, Mr. Rozycki said. Walls, ceilings, woodwork, desks, and trim were treated to produce reflectivities that reduce brightness contrasts. To help control light contrasts, green "blackboards" and yellow chalk were substituted for the traditional equipment.

The floors also are finished to harmonize with the daylight-control system. They are surfaced in variegated asphalt tile, selected to give predetermined reflectivities of light di-



Front View of Sacred Heart School, Grosse Ile, Michigan.

Scientifically planned, economically built, the new Sacred Heart School is in sharp contrast to the traditional "little red schoolhouse." Glass block panels and a window strip are combined to form the fenestration system which gives rigid daylight control. In the western elevation (above) the main entrance was placed off center to harmonize with a future addition at far end of the building. The building was designed by Walter G. Rozycki, Architect of Detroit.



A Typical Classroom in Sacred Heart School, Grosse Ile, Mich.

Although modernly designed and equipped, the Sacred Heart School's keynote is simplicity. Exposed cinderblock walls were painted a cool green shade to give reflectivity and reduce brightness contrasts. Desks designed to encourage good posture are natural finish. Book shelves and clothing hooks combined at the rear of the rooms eliminate space and expense of storage and cloak rooms for each class. Note germicidal lamp above shelves.

rected downward from the ceilings, which are finished in white acoustical tile.

Co-ordination of the fenestration and decoration schemes provides brightness contrasts that are lower than those possible with any other type of fenestration, Mr. Roszky said. Most lighting authorities, he added, are agreed that contrasts between adjacent classroom areas should not exceed 3 to 1 and that no brightnesses in the room should be greater than ten times that of the task.

A specially designed oil-fired heating system serves each classroom with about 1000 cubic feet of warm air per minute. The same duct system, thermostatically controlled, provides intermittent ventilation during warm weather. In each classroom are two large size germicidal lamps.

An economical feature of the heating system was the elimination of cold-air return ducts in classrooms. Instead, registers just above floor level in the corridor partitions of each classroom discharge cold air into the hall from which it is withdrawn by ceiling registers.

Although the school building was designed for six classrooms, each to serve 40 pupils, only four have been put into service. Two classrooms at the north end of the building, where the future addition will be built, have been left undivided. These serve as a temporary auditorium.

Present enrollment of the school is 105 in the six primary grades, according to Rev. George W. Pare, pastor of Sacred Heart Church, which operates the school. Facilities

for a total of 240 pupils, when needed, can be obtained by subdividing the auditorium space, he said.

Father Pare's plans call for an outdoor recreation area behind the school building. The building is set back 180 ft. from the road on an eight-acre plot.

The school, which has just completed its first half year of service, was designed for many conveniences and building economies. Excavation costs, for example, were eliminated by laying out the building all on one floor on a concrete-slab foundation.

Under this arrangement, toilet rooms, the boiler room, and utility sections were placed adjacent to each other. Offices, the clinic, and kitchen were grouped around the main entrance.

trance. Traffic and such special facilities as telephones, and major plumbing and utility lines were thus confined to small areas of the building.

BUILDING NEWS

To Begin Construction

The Maryknoll Missionaries are planning to begin construction on a \$2,000,000 seminary in Glen Ellen, Ill., as soon as weather permits. The seminary, which will accommodate 300 students, is urgently needed to take care of the large increase of vocations during the past five years. It will serve as the national college for the Maryknollers and will serve the junior seminaries throughout the United States. Completion is expected by September, 1949.

Fund Drive for College

Plans for building the new St. John Fisher College for men of the Rochester Diocese are going forward rapidly following the most successful campaign for funds in the history of the diocese. At the end of the one-week drive, a check for \$1,235,057.52 was presented to Most Rev. James E. Kearney, bishop of Rochester.

First of the 12 structures to be erected on the 72-acre plot of land purchased by the Basilians Fathers will be the administration building. The college is scheduled to open in September, 1950.

New Building Finished

A new building recently has been added to the school of the Queen of All Saints parish in Chicago. Future construction will include high school gymnasium, church, rectory, convent, and cafeteria. Classrooms in the new school are equipped with green glass blackboard, movable desks and posture chairs, germicidal lamps, fluorescent lights, public-address system, and intercommunication among all rooms. Underground tunnels will connect all buildings.

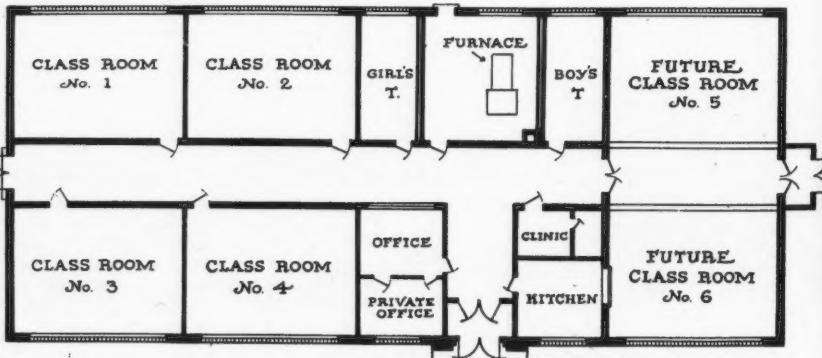
Catholic Chapel for University

A site has been purchased on the Purdue University campus for a proposed chapel for 2200 Catholic students of the school, it has been announced by Bishop John G. Bennett of Lafayette, Ind. General architectural design of the new structure will conform to that of other Purdue buildings, and plans include facilities for Newman Club offices and a library.

Parishioners Build School

The new school and hall building for St. Mary's parish in Lamont, Iowa, has been formally opened and is being used by 170 children, but through the generosity of parish members, the construction cost of the project was reduced \$28,000. The parishioners donated a total of 8300 hours of labor in the construction work, reducing the cost from \$50,000 to \$22,000.

(Continued on page 23A)



Floor Plans of the One-Story Building, Sacred Heart School, Grosse Ile, Michigan. Walter G. Roszky, Detroit Architect.

Christian Education for Democracy

45th Annual Meeting of the N.C.E.A.

San Francisco, March 31 — April 2, 1948

THE importance of Christian education as the one powerful means of improving the American social order and of completely safeguarding democracy against the forces of communism was the challenging theme of the general sessions of the forty-fifth annual convention of the National Catholic Educational Association at San Francisco, March 31 to April 1-2.

Complete Education Needed

In his thoughtful sermon at the opening high Mass, Archbishop Mitty set the stage for the discussions which followed by recalling the failures of secular education and the necessity of solving the total problems of the individual and of society by true and complete education in which Catholic ideals of religion and morality will prepare for personal life and for living in the family, in the Church, and in the State. The Archbishop recalled the fundamental rights of the family and of the Church and the relative position of the State. He urged that democratic society needs light and guidance as never before because it is threatened from inside and outside by the forces of collectivism.

Rev. Gerald D. Walsh, S.J., carried forward the argument by calling attention to the necessity of Catholic education as the only means of giving the world scholars and citizens and saints ready to fashion a new and effective social and political life. "We have lost the peace," said Father Walsh, and educators share in the responsibility because they have done little to lean out from their ivory towers and make their opinions heard for the development of sound principles of social and economic life and better international relations.

Christian Principles Our Guides

The total job of Christian education for democracy was discussed at the public meeting of the Association by Senator James E. Murray, of Montana, who urged that the over-all promise of democracy which is bread and liberty, must be safeguarded by Christian education, particularly for developing sound Christian family life and for assuring an economic order in which there is full employment and social justice for all people and social equality for all citizens, particularly for Negroes and other minority groups. Extensive abstracts of the papers by Father Walsh and Senator Murray will be found elsewhere in this issue.

Particular Problems Discussed

The independence of the several departments of the Association was indicated in the special attention given by the departments

to their own special current problems rather than to the general theme of the convention. The College Department heard an important paper by Dr. Guy Montgomery, of the University of California, on "Education and the Dignity of Man," and discussed in detail the dangers of the recommendations of the President's Commission on Higher Education. The Secondary School Department devoted three productive days to the implications of the proposed reorganization of American high schools for life adjustment. The Elementary School Department took up as its subject the problems of the social studies program and the necessity of the Catholic schools' contribution to the life of the community. The Seminary and the Blind Departments discussed technical problems within their respective fields. It was notable that the addresses stressed the theological and the philosophical bases of curriculums and teaching outcomes.

Departments of Higher Education

In the Seminary Section Father Felix N. Pitt, secretary of the Catholic School Board in Louisville, Ky., discussed the problem of the "Relationship Between Pastors and the Diocesan Superintendents of Schools"—a very practical question of general interest.

In the Minor Seminary Section, the "Course in Civics and American History and the Study of Latin and Greek" were discussed. A separate paper was given on the "Minor Seminary Library."

The College Section opened with a paper on the "Education and the Dignity of Man" already referred to. This was followed by a panel on the President's Commission on

Higher Education which raised important dissent in connection with this report from the Catholic point of view.

The paper on "Displaced Persons" by Father Edward B. Rooney, S.J., was a summary of the excellent work that is being done in trying to secure aid for displaced persons. There was also discussed in the College Department "The Social Program of the Church" and Father McManus expressed his views on federal legislation. A special meeting of the Committee on Graduate Study was held. Questions were raised in connection with the relation of the graduate program and the program of general education.

Special Meetings

A special meeting in connection with the education of the blind took place as well as special meetings of the deans of women's colleges, the honorary fraternity, Delta Epsilon Sigma, a meeting of the advisers to the head of the Youth Department of the N.F.C.S., Archbishop Cushing of Boston. There was also a breakfast meeting of the Committee on Inter-American Affairs of the College and University Department, discussing particularly our relations with Latin America.

In the absence of the President General Archbishop McNichols, the Rev. Msgr. Frederick G. Hochwalt, director general, carried on the general business of the Association. The local arrangements which were particularly satisfactory were most efficiently handled by the Rt. Rev. Msgr. James T. O'Dowd, superintendent of schools of the Archdiocese of San Francisco.

The Secondary School Department

Under the leadership of its president, Rev. Bernardine B. Myers, O.P., the Secondary School Department discussed the reorganization of the high school proposed by the National Commission on Life Adjustment Education for Youth, of the U. S. Office of Education. Father Myers, who is a member of the Commission, brought to the Department a clear view of the Commission's program which is based on the Prosser Resolution of 1945 and which urges that the high school center attention on the 60 per cent of the students who are not going to college and who are not preparing to enter a skilled occupation but who need effective education for (1) citizenship, (2) for home and family life, and (3) for economic sufficiency.

At the first session of the Department, Brother John McCluskey, S.M., Santa Monica, Calif., urged that Catholic high schools accept the challenge of the Commission in making their train-

ing for Christian citizenship permeate the entire work of the school so that students will be able to participate understandingly in the civic and political life of their communities and of the state and nation. It is the schools' function to prepare citizens of our country, of the world, and of heaven.

Sister Mary Annetta outlined for the Department the complete four-year Christian Family Living Program to which all girls in Presentation Academy, San Francisco, are exposed and which has been enthusiastically studied by both public school and Catholic educators. The course in the ninth grade takes up units on (1) personality, manners, and morals, (2) good grooming and charm, (3) family relationships, (4) physical aspects of the home, (5) foods, (6) sanitation in the kitchen, and (7) child care. During the second year a semester is devoted each to biology and nutrition. In the eleventh grade units are devoted

to (1) textiles and sewing; (2) the selection and making of clothing, household linens, and furnishings; (3) the use of leisure time; (4) music for leisure; (5) art in the home; (6) economics of the home, including budgeting, buying, and savings; (7) meal planning and preparation; (8) care and maintenance of home equipment; (9) mental and physical hygiene; and (10) home nursing. In the twelfth grade the units, include terminal courses in (1) physiology and child care, (2) the family as the basic unit of society and preparation for marriage.

Rev. A. E. Egging, superintendent of schools for the Diocese of Grand Island, Neb., in discussing the work experience program as part-time employment with school supervision, described its historic development, the psychological problems, and the administrative and teaching procedures. He cautioned that success is possible only when the program includes (1) effective guidance, (2) individual judgment that the pupil can benefit from further school attendance only with the help of work experience, (3) close supervision of the pupil on the job and constant evaluation for making the experience effective, (4) assurance that the job does not merely duplicate school experiences. Even small schools can do effective work in the field of work experience in agriculture and the service occupations. The school should not, Father Egging concluded, assume responsibilities which properly belong to the home, to industry, or to the labor unions.

The discussion of the contribution which Catholic Religious Education can make to life adjustment in the high school brought forward practical plans already in use which will raise instruction in religion to a new plane of effectiveness not only for the spiritual development of each child as an individual, but also as an effective member of his community, of his occupational group, and of the world. Father Thomas Lawless urged that sound "Religious Motivation" is the most effective means of developing self-discipline in all aspects of personal, school, and adult living. Sister Joan Marie, of Oakland, discussing the teaching of "Christian Morality" said that moral teaching which becomes a part of their lives is the only means of offsetting the naturalistic and materialistic surroundings in which students live. The Catholic high school students must be taught the moral principles which will solve the problems of today or the future welfare of the world will be lost. Christlike ideals of life, to which are added daily practices of prayer and the sacraments must be made supernatural weapons of life adjustment.

Rev. William Smith, S.J., Brooklyn, argued that we must reject capitalism as it operates and add education to the forces which are seeking Christian co-operation and democracy in our economic life. As urged in the papal encyclicals, the workingman deserves to be heard. In place of the present class warfare which capitalism represents we must develop an economic system in which ownership, management, and the workingman are equally represented, and in which the government preserves the interests of the consumer and of society in general.

In an inspirational address Msgr. Patrick J. Dignan, superintendent of the Los Angeles schools, outlined "Catholic Dogma" which challenges the errors of collectivism and secularism, and which provides the only sound means of developing in the adolescent an appreciation of the dignity of man, of the unity of the human race, of the safety of society, of the state, and of the family. There must be created in the young an awareness that in the Church is salvation, that all men are a part of the mystical body of Christ. In school, we need

a new approach to the prayers, the sacraments, and the liturgy as the means of Christian unity. Ven. Brother Paul Sibbing, S.M., of Dayton, Ohio, closed the session with a very practical discussion of religious activities which can be made a sort of laboratory course in religion with attention to carryover values for participation in Catholic Action in Adult Life.

In the final session on Friday morning, Rev. Anselm M. Townsend, O.P., outlined the necessity of teaching the basic skills of language and numbers so effectively in high school and with such careful adjustment to their use in learning and in later adult living that they will be automatically a part of the student's total equipment as a Christian man or woman and a member of society. Father Townsend insisted upon a sternly practical approach to mathematics adjusted to the ability of students, integrated with the social sciences and the vocational subjects, and utilized to develop clear, logical thinking. The language arts, he urged, must be taught as a means of gaining and sharing experiences. The student must be enabled in writing and speaking to express himself clearly, adequately, and correctly. He must possess a basic triple vocabulary — for speaking, for writing, for reading. In these three aspects of language, he must have a cultural and a vocational list of words, clearly understood. He must further have

the grammatical skills to write and speak according to accepted usage. Boys and girls with well-rounded characters possessing these skills will be ready to meet life as they find it.

In summarizing the topics discussed, Rev. Dr. Edmund J. Goebel, superintendent of schools for the Archdiocese of Milwaukee, reviewed the philosophy of the Catholic high school which should provide the adolescent with those total experiences that will contribute most completely to living as a self-controlled Christian person, effective as a member of the family, of the economic order, of the community and the state, of the world, and of heaven.

In its resolution the Department urged (1) that the Catholic secondary school must inculcate in its pupils those Christian principles on which true patriotism and democracy are formed, (2) that the school must do all in its power to prepare each pupil to take up the duties of citizenship which these grave times and the dignity of our country demand, (3) that the school do all in its power to insure close co-operation of the school and the family, (4) that close study be given to adjusting the curriculum to the needs and capabilities of all Catholic youth, and (5) that the Department facilitates the Christian Brothers on their centenary of service to Catholic education in the United States.

Elementary Department Discusses Social Studies

The Elementary School Department spent Wednesday afternoon in hearing a delightful address on Christian living in our democracy by the sage of Catholic Action on the Pacific Coast, Attorney Joseph Scott of Los Angeles. On Thursday morning Rev. David Fulmer, assistant superintendent of the Chicago Catholic schools, and Dr. William Odell, superintendent of the Oakland public schools, spoke on "The Social Studies Program in the Catholic and Public Schools." The latter limited himself largely to curriculum organization, the adaptation of method to the respective levels of the elementary school, and the immediate objectives of the work in the form of knowledge, attitudes, and skills which the learning and living experiences of the child should attain. Father Fulmer outlined the theological-philosophical background of Catholic teaching in the social sciences which must implant in the child an understanding of an enthusiasm for the Christian way of life. The social studies must make clear, he said, (1) man's dependence on God; (2) the dignity of man as redeemed by Christ and destined for the beatific vision; (3) the God-given rights of man; (4) the nature and true function of the state; (5) the integrity of the family; (6) the Church as a supernatural society with the authority to teach, to rule, and to save men's souls; (7) the dignity of the worker; (8) the spiritual and material interdependence of man and God. A Christian philosophy of life can and must be the outcome of social science teaching in which God is not excluded from learning and thought, but in which civics is taught with God as the origin of all power, in which the geographic facts of the earth are presented as the work of God and to help in understanding mankind.

Sister M. Carmela in her discussion of the Social Studies urged 12 points:

1. Pagan social principles and Christian social principles are basically incompatible.
2. The totalitarian and democratic states respectively

are a political embodiment of these principles.

3. The Church approves of the democratic form of government.

4. As the principles underlying the two states are diametrically opposed, so are the two forms of government.

5. *The Democratic Form* *The Totalitarian State*

The Natural Order

- a) The family is sacred.
- b) The state exists for the individual.

The Supernatural Order

- a) Individuals are free to worship God through the state.
- b) Every individual possesses certain God-given rights.

6. The framework of the Christian social order exists in our country; its soul, however, is dead.

7. We, the teachers in Catholic schools of America, may make our contribution to democracy by indoctrinating our pupils with Christian social principles, the soul of the Christian social order.

8. The social studies occupy a strategic position in the curriculum to help us to effect this end.

9. The social studies are concerned with man's basic relationships: (1) with God; (2) with his fellow man; (3) with his physical environment.

10. In the study of these relationships there is need for the application of standards, which in our case, are the ten Christian social principles: (1) Everyone needs God. (2) Every man deserves respect because God made him in His own likeness and his true home is heaven. (3) The family should be bound together by love. (4) God intends that men live, pray, work, and play together. (5) Work and the worker deserve our respect as they are very necessary to God's plan. (6) We depend upon each other for needs of body and soul. (7) Men should use God's gifts of the earth as God wants them to be used. (8) Men should share their knowledge. (9) A man should choose the welfare of the group rather than his own personal gain; nations should work toward a just and lasting peace for the whole world, rather than their own growth in power. (10) All men are brothers and God is their Father; therefore, unselfishness and self-sacrifice should be the keynote of men's lives.

11. The understanding, the application, and the living

of these Christian social principles constitute the practice of the Christian social virtues of religion, justice, charity, patriotism, temperance, and fortitude.

12. The Archdiocese of San Francisco has recently adopted a course in the social studies geared to the inculcating of the Christian social principles in a manner that it is hoped will lead to the practice of the Christian social virtues by the children who follow the course.

A session on "The School in the Life of the Community" reflected a new awareness of the fact that the Catholic elementary school serves not merely the parish but that it has a duty to serve the entire community in its civic, industrial, and social life. Frank J. Kelly, San Francisco, personnel manager of the American Can Company, urged that the school must contribute in a very practical way for effective living of all people in their jobs, and their neighborhood.

In the final session on Friday morning, Rev. Dr. Thomas J. McCarthy examined "The Catholic Concept of Discipline" as this is to be applied in

the work of the school and the teacher's conduct of the class and the management of the individual child. This discipline must aid the child to control and develop his body and his physical welfare; it must lead to the discipline of the intellect for its most effective use in the quest of truth; it must help subject the human will to sound reason and to the acceptance of the spirit of Christ.

In its resolutions the Department (1) urged its members to continue to study and promote Catholic leadership education through the social studies program geared to inculcating Catholic social principles. (2) The Department resolved to continue to explore and describe acceptable criteria for promoting desirable public relationships and wholesome Catholic participation in community life. (3) The Department prayerfully lamented the death of Sister Thomas Aquinas, O.P., who contributed so much to Catholic citizenship teaching.

Christian Schools on the commemoration, this year, of their centenary in the United States. This group of Christian teachers, founded in 1681 by St. John Baptist de la Salle, has contributed mightily during the past century to the cause of education in America, where more than 1626 Brothers are now laboring in 103 schools and institutions. It is a source of gratification to the Association that on all school levels the Brothers have vindicated the judgment of Pope Pius X who honored them with the title, "Apostles of the Catechism." It is the hope of the Association that the occasion of their centenary, rendered the more auspicious by the presence in this country of the Most Honored Brother Athanase Emile, superior general, and Brother E. Victor, his American assistant, will mark an era of continued progress by the Brothers on the American educational scene.

In a final resolution, the Association expressed its sincere thanks to its host, Archbishop John J. Mitty; to the auxiliary bishop, Most Rev. Hugh S. Donohue, who sang the Convention Mass; to the diocesan superintendent of schools, Msgr. James T. O'Dowd, who managed the convention; to the mayor of San Francisco; to the superintendent of public schools, Dr. A. C. Clish; to Governor Earl Warren of California, and to the local committees.

The Resolutions Adopted

1. The National Catholic Educational Association is deeply indebted to His Holiness, Pope Pius XII, for his solicitous regard for Catholic teachers and schools in our country. Noting his warning of the danger of secularism and indifference to religion, Catholic educators renew their resolve to perfect a program of education and action which will produce in their students a spirit of constant dedication to the will of God in meeting every situation of life. We are aware of the heavy responsibilities that burden the Vicar of Christ at this critical hour and, with Catholics everywhere, we join in a crusade of prayer for the special intentions of our Holy Father.

2. To the President of the United States we extend our sincere thanks for his cordial greeting on the occasion of our annual meeting. We note with approval his observation that sound education under religious auspices is one of the heritages of American freedom. We pledge ourselves anew to the task of arousing in our students a zeal for Christian democracy. American ideals are religious ideals. Religious education will be their strongest bulwark. In a spirit of Christian patriotism we assure the President that we shall keep constantly in mind the national and international responsibilities of our nation.

3. Aware that courage, sacrifice, and sympathy are called for as never before to aid the suffering brothers of Christ, we are resolved to accept the grave responsibility of caring for the homeless and helpless victims of the recent war. Of particular concern to Catholic educators are the lost educational leaders of an upset Europe whose great gifts may well be dedicated to our needs here at home and eventually to those needs of a unified world. We accept the responsibility of finding teaching assignments for these talented people. Moreover, we will support sound legislation to solve the whole problem of displaced persons.

4. The Association recommends to its members careful study of the Report of the President's Commission on Higher Education, *Higher Education for American Democracy*. It is quite clear that the Report's recommendations, however educators may regard them, are likely to play a major role in shaping educational policy. Catholic educators are grateful to the Special Committee of the N.C.E.A. College and University Department for its timely evaluation of the Report.

5. The National Catholic Educational Association felicitates the Institute of the Brothers of the

The Officers Elected

The general meeting of the National Catholic Educational Association, in the closing session re-elected the following officers to serve for the coming year:

President General—Most Rev. John T. McNicholas, O.P., S.T.M., Cincinnati, Ohio.

Vice-Presidents General—Very Rev. John J. Clifford, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., L.L.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Treasurer General—Right Rev. Msgr. Richard J. Quinlan, A.M., S.T.L., Winthrop, Mass.

The several departments at their closing meetings elected officers for 1948-49 as follows:

Seminary Department

President—Very Rev. Daniel O'Meara, S.M., New Orleans, La.

Vice-President—Very Rev. James A. Lau-
bacher, S.S., Baltimore, Md.

Secretary—Very Rev. Lewis F. Bennett, C.M., Niagara University, Buffalo, N. Y.

Executive Board Representative—Right Rev. Msgr. Edward G. Murray, Brighton, Mass.

Minor Seminary Section

Chairman—Rt. Rev. Msgr. Richard B. McHugh, Cathedral College, Brooklyn, N. Y.

Vice-Chairman—Rev. Charles Fahrenbach, C.Ss.R., St. Mary's College, North East, Pa.

Secretary—Rev. Dominic Lindbachen, O.F.M., Westmont, Ill.

Member of General Executive Board—Rt. Rev. Msgr. Edward M. Lyons, St. Andrew's Seminary, Rochester, N. Y.

College and University Department

President—Sister Mary Aloysius, College of St. Teresa, Winona, Minn.

Vice-President—Rev. William Dunn, S.J., president, University of San Francisco, San Francisco, Calif.

Members of Executive Committee—Rev. Edward B. Rooney, S.J., Jesuit Education Association, New York, N. Y.; Sister Catherine Marie, College of St. Vincent, New York, N. Y.; Rev. Robert Slavin, O.P., Providence College, Providence, R. I.; Rev. A. William Crandall, S.J., Loyola University, New Orleans, La.

Secondary School Department

President—Rev. Bernardine B. Myers, O.P., Fenwick High School, Oak Park, Ill.

Vice-President—Rev. Joseph B. Cox, St. Joseph's High School, Philadelphia, Pa.

Secretary—Venerable Brother Alexis Klee, S.C., House of Studies, Metuchen, N. J.

Representatives on Executive Board—Rev. Julian Maline, S.J., West Baden, Ind.; Rev. Edmund J. Goebel, Milwaukee, Wis.

Exhibit Tops All Previous Displays

Occupying an area of 20,000 square feet in San Francisco's beautiful Civic Auditorium, the commercial exhibits presented a most attractive as well as the largest showing of the "tools of education" of any N.C.E.A. convention. The displays of the 105 concerns comprising this exhibit provided a convenient and authoritative source of information and guidance for the procurement and use of the educational materials

and related supplies and equipment for all school operations.

The extensive showing of textbooks, supplementary texts, reference books, and related text materials of the 46 publishers exhibiting, presented a wealth of material for all levels of instruction. The many new books and completely revised editions displayed were firsthand evidence of the efforts of publishers to provide the best

up-to-date textbooks to meet the exacting requirements of Catholic schools. Teaching aids, lesson plans, and professional guidance by qualified representatives characterized the exhibit service of publishers.

Much space was allotted in the exhibit to audio-visual education, indicative of the interest and attention now being given to this subject. Projector machines and equipment, films and slides, radios, records, recordings and sound equipment, maps, globes and charts, related text and illustrations for visual presentation, comprised the showing. Here, too, the exhibitors focused attention on the "utilization" of these valuable instructional aids.

Art materials, equipment for commercial departments, library equipment and supplies, laboratory furniture of new design, and scientific apparatus, newly designed posture and adjustable pupils' desks, furniture for every school requirement, as well as practically all instructional materials and supplies, school buses, food service, program clocks, fire alarm systems, building maintenance materials, cleaning equipment and supplies, made the exhibit very complete by way of servicing all school needs.

The exhibits were well attended during the periods when the meetings were not in session. However, the program and place of most of the meetings did not allow sufficient time to cover the exhibit except for hurried visits or limiting visits to a small number of exhibits. The attend-

ance and the great interest shown by Catholic educators and especially the valuable product information, guidance, and service in use, available from the qualified representatives in charge, makes the exhibit an essential part of the annual convention. A convention program arranged to allow definite periods of sufficient time for visiting the exhibits would greatly benefit Catholic school operation and the concerns serving Catholic school interests through their displays.

The Civic Auditorium of San Francisco made an excellent place for the exhibits. It might be helpful, in view of the educational possibilities of these exhibits, if registraton could occur a day earlier than the day the convention opens so that people would be inclined to come and look over the exhibits which are always helpful. In view of the fact that most of the members of the convention are attending sessions at the convention little opportunity exists for really examining the exhibits. It is conceivable that many members who attend the convention would receive more help in exhibit halls than at the actual lectures of the convention. Next year special attention should be given to getting out of the exhibit part of the convention all of its educational possibilities.

If you were unable to get all the product information you need, or could not attend and require product information now, write THE CATHOLIC SCHOOL JOURNAL stating your needs. Your request will be sent to exhibitors or advertisers who can be of service.

social living. It means the education of "better men for better times."

"Better men" cannot and will not produce "better times" unless and until they produce better social and economic institutions. "Better men" cannot and will not produce "better times" until they go out of our classrooms not merely as good individuals in the restricted sense of the word, but as social-minded members of the community fired with a burning zeal to reconstruct the social order and determined, under God, to "restore all things in Christ": family life, economic life, social life, political life — all things without exception.

It is well to bear in mind, too, that democracy can no longer afford to be painfully slow and cumbersome as in the past in putting into practice the principles of social justice and social charity which we think of as implicit in its very name and definition. Democracy is vulnerable today not merely because of the ruthless aggression of the Soviet Union and its satellites, but also and perhaps more importantly because the world has not yet been persuaded, to its complete satisfaction, that democracy is able or willing to live up, in day-to-day practice, to its admittedly superior ideals and attractive promises.

Privilege of Catholic Educators

Ours is the high privilege, therefore, and the terrifying responsibility to demonstrate to the harassed peoples of the world — and particularly to the impoverished and dispossessed — that democracy, in practice as well as in theory, is the best and the noblest form of government. I would venture to prophesy, however reluctantly, that unless we can demonstrate this fact within the present generation, the foreseeable future of democracy is almost hopelessly uncertain.

"In every way," says Pope Pius XII, "the present hour requires that all Catholics devote all their energies to obtaining the maximum effectiveness and the maximum realization of the social doctrine of the Church." Similarly, as citizens of the United States, we may state that the present hour requires that all Americans devote their energies to obtaining the maximum effectiveness and realization of the principles of democracy. The alternative is to give way, perhaps for centuries, to the forces of evil.

We cannot sell democracy to the hungry and the dispossessed by handing them a pamphlet on the superiority of the Declaration of Independence over the Communist Manifesto. The hungry and the dispossessed have never read the Declaration of Independence or the Communist Manifesto, nor are they likely to do so before they cast their vote in the decisive elections of the next few years.

Someone has said that the only Bible which millions of people read today is the daily example of Christians — your example and mine. If our lives, then, are a reasonably clear reflection of the principles of Christ, our neighbors may eventually be brought to the personal knowledge and love of Christ. Similarly, it would be accurate to say that the only political documents which millions of people read today are the actions of the several governments which, in the Providence of God, are the major powers in the world today. The eyes of the world, then, are on the United States today more searchingly — and also more hopefully, thank God — than ever before in our brief but glorious history. The United States can sell democracy to the hungry and the dispossessed only by demonstrating in the most practical sort of way that democracy is capable of making the world a better place in which to live — and that democracy proposes to do so without unnecessary delay.

Christian Education for Democracy

Honorable James E. Murray*

WITH your permission, I shall concentrate this evening on some of the democratic goals toward which all of us, as Americans, ought to be striving unitedly. I shall not discuss, except incidentally the educational techniques by which we may hope to arrive at these goals. These are subjects in which the layman has a right — perhaps even a duty — to be vitally interested. Catholics, and especially American Catholics, are committed wholeheartedly and enthusiastically to the superiority of democracy over all other forms of political government. We are committed to democracy primarily because of our abiding philosophical conviction that democracy is the best form of government — best in the sense that, of its very nature and by definition, it harmonizes more closely than any other form of government with the sublime dignity of man. Every man — regardless of race, color, or creed — is a child of God, endowed with a rational intellect and a free will, and destined ultimately for eternal happiness with God Himself. As such he has a natural right to expect and to demand the fullest possible opportunity to participate actively and responsibly in political affairs — to exercise personal initiative and to co-operate freely with all other men of good will for his own welfare and for the welfare of the community and all its parts.

This is the theme which Pope Pius XII develops so brilliantly in his Christmas message of 1944: "To express his own views of the duties and sacrifices that are imposed on him; not compelled to obey without being heard — these are two rights of the citizen which find in democracy, as its name implies, their expression. . . .

"If, then, we consider the extent and the nature

of the sacrifices demanded of all the citizens, especially in our day when the activity of the state is so vast and decisive, the democratic form of government appears to many as a postulate of reason itself."

Democracy a Difficult Form

But if democracy is "a postulate of nature imposed by reason itself," it is also the most difficult and the most exacting of all the forms of government and the one which most seriously challenges the Christian conscience. Democracy is almost superhumanly difficult, because it depends for its successful functioning completely and entirely on the voluntary and intelligent co-operation of all of us, working together among ourselves and with the government, for the common good or the general welfare. Democracy demands from us — as individuals, as members of subsidiary social and economic groups within society, and as citizens of the political state — the highest degree of self-discipline and self-sacrifice. Which means that it demands from each of us integrity of personal character plus an almost instinctive tendency to co-operate with others, voluntarily and with only the necessary minimum of external compulsion, in the never ending application of the principles of Christ in the temporal order.

The ways of democracy are painfully slow and cumbersome, if only because we ourselves are painfully slow in developing within our souls those Christian virtues essential to the successful functioning of democracy and in the absence of which, on a widespread scale, democracy will inevitably degenerate and will eventually give way to the ever present forces of tyranny and human slavery.

Christian education for democracy, therefore, means, in the first instance and before all else, education in the Christian virtues of successful

*United States Senator from Montana. This is a condensation of Senator Murray's address at the San Francisco meeting of the N.C.E.A.

Bread and Liberty

What I am attempting to say is that democracy is in serious peril of its existence, not merely because the Communists and other totalitarians despise democracy and are determined to liquidate it—by ruthless force, if necessary—but also because democracy has been unfaithful to some of its promises.

Bishop Francis J. Haas of Grand Rapids, makes the foregoing point very persuasively:

"... it is in place to sound a warning to Catholics and to non-Catholics alike who think that Communism can be headed off by merely denouncing it. Such thinking is little less than childish. Last week I asked a Chinese Bishop: 'Why is Communism making the headway that it is in China?' He replied: 'An empty stomach is a wild animal.' Both the law of God and elementary common sense dictate *what* should be done, and *why* it should be done.

"*What* should be done? For Catholics the answer is clear. Work through your organization with your fellow employers, your fellow trade unionists, your fellow teachers, or other fellow professionals, not with the negative aim of combating Communism, but rather for the positive purpose of establishing the Encyclical program with its high promise of bread and liberty. *Why* should it be done? Not because the empty stomach may turn on us as a wild animal, but because the empty stomach belongs to a person who has rights as sacred as our own, and because that person is a child of God no less than any one of us. This, I submit, is the only rational answer to Communism. But again we come back to the need of men in our country reared and disciplined in a home that breathes the love of God, and what is second only to this love, love of their fellow human beings for His sake."

The over-all promise of democracy, then, like the promise of the social encyclicals, is: bread and liberty. The price of liberty, of course, is vigilance. But we dare not let our vigilance blind us to the ugly fact that too many of our citizens, even in this, the wealthiest nation on the face of the earth, haven't enough bread—enough economic and social security. Shall we set the example for world freedom by finding ways and means of enabling them to earn their daily bread in dignity and to enjoy it in freedom and security, or shall we give it up as a bad job—as another noble experiment gone sour—and wait supinely for the totalitarians to take away our cherished freedoms?

It remains to indicate in outline some of the specific evils which are cutting down on the efficiency of democracy—to our international embarrassment, if not to our shame—and some specific remedies.

Perhaps the principal, long-run weakness of democracy is its chronic inability or unwillingness to provide full employment at decent wages and under decent conditions for all its citizens who need work and are able and willing to engage in the production of useful goods or services. Our democracy is no worse in this respect than other nations. I even admit that our record is relatively good as compared with the record of other comparable nations. But the fact remains that our own nation has yet to discover the formula for that universal human objective which Sir William Beveridge refers to as "full employment in a free society." Unless we do discover this formula without unnecessary delay, vast multitudes of people all over the world who are anxiously looking to us for leadership and example will be seriously tempted to give way to despair and to cast their wretched lot with the totalitarians who are promising them the moon.

Full Employment and Security

Since I am addressing a gathering of professional educators, perhaps I can suggest that you have the enormous responsibility and the high privilege to prepare the younger generation of Americans to think clearly and honestly about the *philosophy* of full employment. Too many Americans are addicted to the vice of discussing the subject of full employment and similar subjects emotionally and even hysterically. Too many of us are addicted to the lazy, if not dishonest, habit of substituting ambiguous slogans and catchwords for intelligent discussion and debate. We talk too glibly about "serfdom" and "collectivism," about "socialism" and "totalitarianism."

I wish to make it clear that there is a very important distinction between collectivism on the one hand and legitimate government intervention on the other hand; for example, between minimum wage legislation and totalitarianism; between the Employment Act of 1946 and Socialism; between public low-cost housing and the so-called Servile State.

Briefly, then, I am pleading with you as educators who are privileged to co-operate intimately with the fathers and mothers of the United States in the education of their children, to be as balanced and as progressive and as radical, if you will, in your approach to economic and social reconstruction as are the social encyclicals of the popes.

I do not imply that the government has the first or principal responsibility for full employment and social security. I do insist—in the light of Christian social teaching—that the government has a large measure of responsibility for full employment and social security. I must also insist that those of us who would discredit legitimate government action by a hue and cry about collectivism or totalitarianism are doing a great disservice to democracy—and, in the case of Catholics, are revealing an almost unforgivable ignorance of encyclical teaching.

Full employment in a free society can be achieved only through the voluntary co-operation of the organized economic groups among themselves and with the government—which means, that another heavy responsibility of Christian educators is to prepare your students emotionally and intellectually for a life of generous co-operation within an organized economic and social community. Too often in the past we have indoctrinated our students, in the principles of economic individualism. Too often we have handed down to them a suspicion, if not an antipathy, toward organized labor, for example, in spite of the obvious fact that Catholic social

teaching insistently tells us that a Christian economy means an organized economy—organized freely and democratically, under God, for the purposes of social justice and social charity.

Let me repeat that if we are opposed to collectivism as Americans and as Catholics, we are also opposed to economic individualism, as a false philosophy and as the breeding ground, historically, of those injustices which provide the collectivists with ammunition against democracy. Catholic education, I suggest, can make no greater contribution to the peace and happiness of the world than to train its students to search honestly and scientifically for a practical alternative to these extremes—an alternative which will carry out the democratic and Christian ideal of full employment in a free society.

Racial Equality and Democracy

Allow me to single out only one social problem for brief discussion, the problem of race relations in the United States. And what can I say to Catholic educators about this, our greatest American scandal, except to repeat that the Negro (to single out the one American who has suffered the most at the hands of his fellow citizens) is a child of God, even as the rest of us are, and that, equally with us, he has been redeemed by the blood of Christ. The principle is so elementary that I almost apologize for stating it. I will not labor the more obvious fact that all of us, in some measure, have flagrantly violated this fundamental principle of our faith.

Christian Education for Democracy is an empty and hypocritical slogan, unless it means education for equality of opportunity. The educational techniques for establishing interracial understanding and interracial justice are for associations such as yours to hammer out by study and experimentation. I can merely tell you that unless we make haste rapidly, by word and example, in bringing complete justice to the American Negro and to the members of other so-called minority groups, we shall be facing up to the totalitarians, with one arm tied behind our back. And, needless to say, we shall be risking the vengeance of almighty God.

May I conclude by emphasizing, at the risk of oversimplification, that the central problem of democracy, as an instrument of justice in the temporal order, is to provide economic and social security, plus liberty and freedom, for the masses of our people and particularly for the working classes and the poor.

A few years before he was elevated to the papacy, Pope Pius XII, as Secretary of State, stated that "in the complexity of the modern world the working classes take on a growing importance, an importance which it would be stupid and unjust to underestimate." "The extent to which the representatives of labor are penetrated with the principles of the Gospel," he added, "will decide in large measure the extent to which the society of tomorrow will be Christian."

We may legitimately paraphrase the words of His Holiness and state with equal accuracy and timeliness that, in the complexity of the modern world, the extent to which the poor and dispossessed are persuaded that democracy is the best form of government, will decide in large measure the extent to which the society of tomorrow will belong to democracy—or, God forbid, to totalitarianism.

Catholic education faces the challenge of balancing the scales in favor of democracy. I am confident that Catholic education will accept the challenge fearlessly and resolutely and that all of us will be everlastingly indebted to it for its contribution to human freedom and human welfare.



— G. C. Harmon

The Social Responsibility of Catholic Educators

Rev. Gerald G. Walsh, S. J.

WHAT struck me most in reading over the program of this meeting was the note of Catholicity—Catholicity, of course, with a capital C; but still more, catholicity with a lower-case c. We are to deal with yesterday, today, and tomorrow; with problems here, there, and everywhere. We range down through history and we stride across the world; and the meeting of these crossroads through history and geography makes, as it should, the Sign of the Cross.

You will notice our preoccupation with the society in which we live—with our neighborhood community, our national community, and, finally, the international community of world society. More specifically we are to deal with the collectivism and secularism of the contemporary world, with federal legislation, and with so burning a topic as the problem of displaced persons.

Obviously, we are conscious of our social responsibility in the concrete age in which we live. Without forgetting our responsibility to education as education, and to education as Catholic, we are remembering our responsibility to education as contemporary.

I hope we shall not forget that however clearly we distinguish the aims, goals, tasks, or responsibilities of Catholic education, we cannot separate them.

It would be fatal if we should imagine that our job is to give the world either scholars or citizens or saints. Our ideal is to give to our age and still more to the world of tomorrow, citizens who are both scholars and saints. On the other hand, it would be fatal if we should imagine that, by making scholars and helping to make saints, we have done our whole task in forming good citizens. Good citizenship is an autonomous function, a specific end to be achieved by specific means.

We must be constantly aware of the interpenetration of the School, the Church, and Society; of education, religion, and public life; of personal dignity, social duty, and immortal destiny. As Catholic educators we can never for a moment forget that our Blessed Lord advanced, during the years of His education, in wisdom and age and grace, in *sophia* and *helikia* and *charis*. On the other hand, we have a second duty, namely, to face the problems of our age and society, our contemporary community, nation and world, with long-range policies and concrete plans and, therefore, with a prudence which is neither purely educational nor purely religious.

An Inseparable Educational Duty

First, then we dare not separate our responsibility to citizenship from our responsibility to scholarship and holiness. We shall, in fact, have better citizens and certainly better leaders of society if we have remained true to our ideal of education as education, to our task of disciplining the intelligence, conscience, taste, and social sense of our students so that their minds can readily distinguish truth from falsehood; their conscience, right from wrong, and justice from injustice; their taste, what is fair from what is foul; their social sense, what they owe to themselves as persons and what they owe to the society in which they live.

*Fordham University, New York, N. Y. This is a condensation of Father Walsh's address at the opening general meeting of the N.C.E.A. at San Francisco.

We want then our citizens to be scholars in the sense of persons disciplined in the human faculties that give them human dignity. We would like, too, our citizens to be saints, in the sense of being always in the state of grace, of having an habitual claim, in the theological sense, on the life of Eternal Glory, of being always aware of their immortal destiny.

So much, then, for the interpenetration or synthesis of our three responsibilities—to give to our world of today and tomorrow men and women who can think like Athenian philosophers, behave like the best citizens of ancient Rome, and love God like those who stood by the cross and prayed in the upper room in the Jerusalem of Jesus Christ.

No less an authority than His Eminence, Cardinal Suhard of Paris, has declared openly that the Church in our age has lost the leadership of the world. Christendom, in the sense of an historical reality in which Christ's Church, the *Sacerdotium*, is at least a recognized coregent of society along with the *Imperium* and *Studium*—with the State and Science as we say today—is now little more than a memory. Even within the geographical limits of the world which is the heir of Athenian culture, Roman civilization, and the Revelation and Redemption of Jerusalem, there are untold millions of men and women and, especially, young men and young women, whose hearts and imaginations are set on flame with the slogans either of communism or capitalistic secularism but who turn in scorn when they hear the word *Catholicism*.

Quite apart from the problem of a vast world dominated by the plans and policies of atheistic communism and the principles of dialectical materialism, there is the problem of public opinion in our own communities, in our once-Christian nation, in what is left of the United Nations and other free nations of the world.

The Failure of Public Opinion

This is the problem which we are emphasizing in San Francisco, where the statesmen of the world met only three years ago to give us peace in our age. It is an open secret that the statesmen have failed; it is a still more open secret that Science, with a capital S, has failed to give us the Good Society. That is why in Washington our American statesmen are talking so feverishly of military rearmament. And I doubt if, for all our firm, habitual, academic preference for the softer arguments of words, there are many in our midst who would resist, in this grave moment, an appeal to the strong arbitrament of war.

This is the tragic truth. We have lost the peace. What is worse, we are all, in part, responsible. We educators have our part in that responsibility. What I am about to say is a

I believe that we Catholic educators in America could have done more, individually and collectively, to fashion an American public opinion which would have compelled our statesmen to have fought, fiercer than they fought, for a just peace, and therefore for the principles upon which alone a just peace is possible. There can be no peace without justice, no justice without first principles, no first principles of thought without a First Principle of Being, who is God.

The fact is that we have no strong public opinion, whether in our neighborhood commun-

ties or in our national community, which insists that there can be no real justice, local, national, or international, without a conviction of the absolute justice of God.

This, then, is the first social responsibility of Catholic educators. They have the duty at least of leaning far out of the ivory tower and making their voices heard above the din of the battle of opinions that is raging in every bus, townhall meeting, in every newspaper, and on every radio. Personally I think that Catholic scholars have to get out and show themselves to the people. Certainly professors who are liberal, laissez-faire economists or else atheistic communists—whether overtly or covertly—have no shame in mingling with the people.

Helping Displaced Scholars

We have a more serious responsibility on the national stage. A good deal, I hope, will be said during these meetings about the Catholic Commission on Intellectual and Cultural Affairs. It is a body, for the most part, of educators and it deals with intellectual ideals. But the fact that we call ourselves a Commission means that we think we have a mission which can only be achieved by active collaboration; and the expression, Cultural Affairs, brings out the concreteness and actuality of our responsibility. Cultural Affairs take place off the campus—in our cities, in Congress, in Unesco—The United Nations Educational, Scientific, and Cultural Organization. Everyone knows of the attempt, made by the director of Unesco, to foist on the United Nations a philosophy that was atheistic in principles and materialistic in all its applications. Only Catholic scholars can meet with real convictions this threat to our world society; and only an organization like the CCICA can effectively gird us for the fray.

You will hear from Father Rooney of one concrete plan of the CCICA to help on the international level and in regard to the immensely aggravated problem of Displaced Persons.

I am sure that if the presidents, deans, faculties, and student bodies of every Catholic college could have seen what Father Rooney and I have seen, they would feel an imperative duty in Christian charity and social justice to invite to their campuses one at least of the 500 available professors. If presidents and deans would institute a drive among their students, boys and girls, of cigarette-smoking age, to make the weekly sacrifice of the price of one packet of cigarettes, \$2,400 could be raised by 300 students in 40 weeks. That sum will save a DP professor and his dependents from the inevitable fate of rotting in a German camp.

Contemporary Catholic educators must help provide our world with scholars, citizens, and saints, or, still better, with citizens who are both scholars and saints. Actually, the number of real scholars and great saints will be few; but all of our students should be made into first-rate citizens. They must be men and women who can be counted on to lead in the formation of public opinion. In the meantime, we who are teachers have a second responsibility outside of our schools. Our students will take care of the world of tomorrow. We must do something about the world of today. In the measure of our power we must help to form public opinion in our neighborhood, on the national stage, and even in international society. And what we lack in individual genius we can make up by the example of collective Catholic charity. Let it be said of us today not merely that we love one another, but that we love our neighborhood, our nation, and the world.

Summer Sessions of Catholic Colleges

CALIFORNIA

The University of San Francisco, 2130 Fulton St., San Francisco, June 28-Aug. 6 (registration June 24-26).

Standard courses in education, liberal arts, science, and business administration.

San Francisco College for Women, Lone Mountain, San Francisco 18, June 24-Aug. 17 and Sept. 8 (registration June 23).

Education: Educational psychology, elementary education, principles of secondary education.

Academic: English, French, Latin, Spanish, economics, history, mathematics, chemistry, physics, psychology, philosophy.

Audio Visual: Special courses in audio-visual aids.

Loyola University of Los Angeles, West 80th and Loyola Blvd., Los Angeles 45, June 21-July 30 (registration June 18-19) (all courses are undergraduate).

Education: Institute on methods of teaching English in high school, school administrators' conference, high school teachers' institute.

Academic: Sciences, languages, history (special course), economics, dramatics, speech, radio workshop, institute on canon law for Religious, conference on Catholic social theory, institute on the Mass in Catholic life.

Audio Visual: Special courses in audio-visual aids.

Immaculate Heart College, Los Angeles 27, July 6-Aug. 7 (registration July 1-3).

Education: Secondary education, elementary education, principles of education, tests and measurements, Kindergarten experimental workshop, nursing supervision, administration of nursing, workshop in the teaching of religion, theater workshop.

Academic: the standard courses in the liberal arts, masterpieces of Catholic literature, ceramics, moral and dogmatic theology.

Audio Visual: Special course in audio-visual education and (on July 27) an institute for religious on audio-visual education.

COLORADO

Regis College, West 50th and Lowell Sts., Denver, June 8-July 30 (registration June 7).

Education: Teaching methods.

Academic: Business administration, history, literature (Chaucer, Dryden, Pope, and Johnson), speech, elementary German, college algebra, trigonometry, matrix, theory, physics, parties and elections, logic, natural theology, general and special ethics.

Loretto Heights College, Loretto (Denver) Colo., July 1-Aug. 5 (registration June 30).

Education: Choral speaking (speech or education credit), sociology of education (sociology or education credit), guidance clinic (no credit). The guidance clinic will be directed by Rev. Gerald Kelly, S. J. It will be Aug. 17-24.

Academic: Standard courses in the arts and sciences.

Audio Visual: There will be a 10-day workshop in teaching with audio-visual aids.

ILLINOIS

College of St. Francis, Joliet, June 25-Aug. 4 (registration June 24).

Education: Introduction to teaching, principles of education, children's literature, reading, teaching art in the grades, teaching music in the grades, group method of teaching piano, methods of teaching physical education and health, history of education.

Three-day institutes: July 17, elementary school curriculum in Christian social living; July 24, health education; July 31, music in the grades.

Academic: Standard courses in arts, sciences, English, foreign languages, business, home economics, music, philosophy, etc.

Springfield Junior College, 1500 North Fifth St., Springfield, June 7-July 30 (registration June 5).

Courses in education, accounting, chemistry, economics, English, German, history, mathematics, philosophy, physics, sociology, Spanish.

Quincy College, Quincy, June 21-July 30 (registration June 17-19).

Education: Educational psychology, secondary school methods.

Academic: Bacteriology, botany, chemistry, business subjects, English and foreign languages, history, mathematics, philosophy, psychology, psychotherapy, theology, social sciences, speech.

Audio Visual: Introduction to audio-visual aids.

Rosary College, 7900 Division St., River Forest, June 28-Aug. 6 (registration June 25-26).

Education: Catholic University extension courses in education and religious education.

Academic: Biology, economics, English, (American fiction), history (British Empire since 1870).

Library: Library science, cataloguing, book selection for adolescents, high school library administration.

Mundelein College for Women, 6363 Sheridan Road, Chicago 40, late in June-Aug. 4.

Education: General psychology, American educational systems.

Academic: Rational psychology. Other courses to be announced later.

Le Clerc College, 6300 West Main St., Belleville, June 14-July 31.

Education: Administration for teachers in the secondary schools, teaching and learning techniques in the elementary schools and curricular problems, craft materials and techniques, school sanitation and hygiene.

Academic: Accounting, biology, chemistry, English, French, history, home economics, mathematics, psychology, civics, religion, business subjects, Spanish.

INDIANA

University of Notre Dame, Notre Dame, June 23-Aug. 13 (registration June 21-22).

Education: 25 courses (send for bulletin).

Academic: Numerous courses in philosophy, history, sociology, political science, journalism, science, religion, etc.

Audio Visual: Audio-visual education, administration of audio-visual aids.

St. Francis College, 2701 Spring St., Fort Wayne, July 1-Aug. 11 (registration June 30).

Education: Philosophy of education, methods in English, library science.

Academic: Sociology, philosophy, English, Latin, French, Spanish, art, music, survey of physical sciences, private lessons in piano and organ harmony.

IOWA

Mount St. Clare College, Clinton, June 10-Aug. 19 and June 21-July 30 (registration June 9 or June 19).

Education: Educational psychology, introduction to education, observation, kindergarten and primary art, elementary art, children's literature, physical education, speech defects.

Academic: English skills, music, mathematics, religion, political science, basic speech, sociology for nurses.

KANSAS

Saint Mary College, Xavier, June 9-Aug. 3 (registration June 8).

Education: General psychology, methods of teaching, workshop in elementary education, tests and measurements, teaching reading to beginners, teaching English in the primary grades, teaching English in the upper grades.

Academic: About 80 credit hours offered in religion, philosophy, language and literature, sciences, mathematics, social sciences, fine arts.

Special courses: Home economics, nursing education, library science.

Sacred Heart College, 3100 McCormick Ave., Wichita 12, June 14-Aug. 6 (registration June 12).

Education: Methods of teaching, essentials of reading, elementary music methods, children's literature, art methods, personal and community hygiene.

Academic: Algebra, zoology, chemistry, English literature, government, American history, French, logic, religion.

Special courses: Band and orchestra, Oklahoma school law, Oklahoma history.

Audio Visual: A workshop will be scheduled.

KENTUCKY

Ursuline College, 3105 Lexington Road, Louisville, June 21-July 31 (registration June 18).

Education: Principles of geography, children's literature, health, safety, nutrition, history of education I, educational psychology, administration and supervision, the exceptional child.

Academic: Standard credit courses in the liberal arts, religion, philosophy, home economics, etc.

Villa Madonna College, 116 E. 12th St., Covington, June 21-July 31 (registration June 19).

Education: Ward Music (first and second year), organization and administration of elementary schools, health and hygiene.

Academic: Constitutional history of the United States, intermediate German and Spanish, ancient civilization, zoology, college geometry, plane trigonometry.

Audio Visual: Use of audio-visual materials in primary and intermediate grades and high school.

Nazareth College, Nazareth, July 6-Aug. 6 (registration July 3).

Education: Principles of education, philosophy of education, methods of teaching English in high school, methods of teaching social sciences in high school.

Academic: English, French, German, mathematics, history, philosophy, religion, science.

LOUISIANA

Loyola University, New Orleans 15, June 14-July 29 (registration June 11-12).

Education: Teaching elementary art, music, children's literature, geography, secondary education, reading, arithmetic.

Academic: Latin, English, French, German, Spanish, journalism, speech, history, philosophy, mathematics, sociology, theology.

St. Mary's Dominican College, 7214 St. Charles Ave., New Orleans 18, June 11-July 23 (registration June 10).

Education: General psychology, educational psy-

chology, methods of teaching (language, arithmetic, science) in the elementary school. A special feature will be the "Evaluative Criteria of the Southern Association of Secondary Schools and Colleges and their use."

Academic: Biology, philosophy, history, music, English, and foreign languages.

Audio Visual: no specific course offered, but courses in methods of teaching make heavy use of visual aids.

MARYLAND

Mt. St. Mary's College, Emmitsburg, June 28-Aug. 27 (registration June 27).

Academic: Philosophy, sociology, economics, accounting, religion, history, biology. No courses in education.

MASSACHUSETTS

Boston College Summer Session and *Boston College School of Expressional Arts* (drama and radio), Chestnut Hill 67, Mass., June 29-Aug. 7 (registration June 21-28).

Education: Problems of the slow learner, improvement in reading, legal aspects of public school administration, clinical child guidance, educational methodology and research, workshop in test construction.

Academic: Science, social sciences, English, Latin, German, modern languages, mathematics, philosophy, religion.

Expression: Boston College School of Expressional Arts offers several courses in drama and radio broadcasting under the direction of professionals for teachers, administrators, and dramatic coaches.

Audio Visual: Educational uses of radio.

MICHIGAN

Aquinas College, 1607 Robinson Road, Grand Rapids, June 22-Aug. 2 (registration June 21).

Education: Educational psychology, history of education, principles of teaching, school art, music, etc. Special courses: New methods of teaching reading in the grades.

Academic: English, philosophy, French, Spanish, German, history, chemistry, etc.

University of Detroit, McNichols Road at Livernois, Detroit 21, June 21-July 30 (registration June 17-19).

Education: Library research in education, advanced educational psychology. There will be a series of 2-week, noncredit institutes for religious on: problems in Catholic educational philosophy, mental hygiene in the religious life, canon law for religious, the interior life, guidance in Catholic schools, and Catholic teacher education and supervision.

Academic: About 100 courses in the arts and sciences, business, religion, etc.

MINNESOTA

Saint Paul Diocesan Teachers College, 240 Summit Ave., Saint Paul 2, June 21-July 30.

Education: Educational psychology, language arts, measurements, principles of teaching, reading, music methods, teaching of religion, principals' workshop, child study, health of the school child, children's literature.

Academic: General psychology, speech, the psalms, arithmetic, U. S. History, chant, Sacred Scripture, physical sciences, principles of art, survey of civilization, logic, English.

College of St. Thomas, St. Paul, June 14-Aug. 10 (registration June 11).

Education: Educational psychology, general methods of teaching, educational measurements.

Academic: Sampling of general program according to demands of registrants.

College of St. Catherine, St. Paul, June 22-July 30 (registration June 21).

Education: Workshop in primary and kindergarten education.

Academic: English, history, Latin, French, biology, physics, art, music, sociology.

College of St. Theresa, Winona, June 22-July 27 (registration June 21).

Education: Religious education, child psychology, curriculum of intermediate and upper grades,* teachers' biology, primary art methods,* administration of the school library,* remedial reading.*

*Starred courses give normal credit and are open only to religious.

Academic: Philosophy, Latin, French, German, English, history, social science, mathematics, music, biological science. Special courses in Thomas Natural Shorthand and Minnesota Plant Life.

MISSOURI

St. Louis University, 221 North Grand Blvd., St. Louis 3, June 22-July 30 (registration June 18-21).

Education: History of education, philosophy of education, history of Catholic education in United States, educational psychology, introduction to statistics, tests and measurements, character education, special methods of teaching elementary subjects, elementary and secondary physical education, workshop in reading, remedial reading, American history for teachers, craftsmanship and project illustration, elementary school library workshop, psycho-educational clinic, vocational guidance, curriculum library, extra-curricular activities, seminar in current educational problems, problems in educational supervision. An institute on Catholic Secondary School Supervision will be held June 28 to July 17.

Academic: See catalog for extensive list.

Audio Visual: No special course; but an institute will be held July 6 on "The New Film Library and Its Service," including presentations of films and film strips.

Notre Dame Junior College, 320 East Ripa Ave., St. Louis 23, June 15 to July 23 (registration June 14).

Education: Educational psychology, classroom, management. Special course in teaching music (Ward method) in lower grades.

Academic: English, French, history, mathematics.

NEBRASKA

Creighton University, 25th and California Sts., Omaha, June 10-Aug. 3 (registration June 9).

Education: School and community health, principles of geography, psychology of personality, arithmetic in elementary school, dramatic art for children, methods and content of elementary school religion, guidance and personnel practices, diagnostic and remedial reading, school finance and business organization, advanced educational psychology, curriculum construction in the elementary school, organization and administration of the secondary school, supervision of learning in the secondary school, debate workshop, etc.

Academic: Accounting, biology, chemistry, business law, Greek, Latin, economics, English, finance, history, journalism, mathematics, modern languages, nursing education, philosophy, theology, etc.

NEW HAMPSHIRE

River College, 429 Main St., Nashua, July 3-Aug. 5 (registration July 1-2).

Education: Philosophy of education, history of education.

Academic: Philosophy, English, Latin, French, mathematics, biology, chemistry, history of classical civilization, history of Canada,* business education, home economics.

Library: A course in library science.

NEW JERSEY

College of St. Elizabeth, Convent Station, July 19-Aug. 23 (registration April 25).

Education: Educational psychology, guidance

and extracurricular activities, teaching mathematics and science in the elementary school.

Academic: Botany, astronomy, geology, American history, contemporary history, principles of nutrition, types of literature, rise of Western civilization, introductory sociology, introductory philosophy, English composition, music appreciation, art appreciation. The foregoing are for elementary teachers; similar courses are available for secondary teachers.

Audio Visual: Audio-visual aids.

NEW MEXICO

Catholic Teachers College, South Second St., P. O. Box 604, Albuquerque, June 8-July 30 (registration June 7).

Education: Reading in primary and intermediate grades, arithmetic in primary and intermediate grades, primary workshop, principles and methods in high school, school administration, student teaching, remedial reading, health, educational psychology, adolescence, principles of guidance, science in the elementary school.

Academic: English, religion, general psychology, philosophy, science, mathematics, Spanish, social studies, Latin, art, music, physical education.

NEW YORK

St. Bernardine of Siena College, Loudonville, July 5-Aug. 13 (registration June 28-29).

Education: Educational psychology, principles of education.

Academic: Philosophy, English, ancient languages, sociology, history, political science, mathematics, natural sciences, business administration, economics.

St. Bonaventure College, St. Bonaventure, N. Y., July 1-Aug. 8 (registration June 29-30).

Education: Educational psychology, educational sociology, the family, history and/or philosophy of education, labor problems, psychological testing.

Niagara University, Niagara University, N. Y., July 6-Aug. 14.

Education: Adolescent psychology; history, principles, problems, and procedure of child guidance; measurements.

Academic: English, history (American labor movement and history of the Far East).

Fordham University School of Education, Fordham Road at Third Ave., Bronx 58, N. Y., July 6-Aug. 13 (registration June 29-July 2).

Education: History of education, child study, philosophy of education, principles (elementary or secondary), educational psychology, elementary methods, English, arithmetic, reading, social studies, methods and problems (elementary or secondary), drawing for junior high school teachers, preschool and kindergarten education, religious education.

Academic: Art, biology, chemistry, classics, English, history and social studies, mathematics, modern languages, philosophy, physics, religion, science speech.

College of St. Rose, 979 Madison Ave., Albany, July 3-Aug. 10 (registration July 1).

Education: Seminar, methods in teaching English.

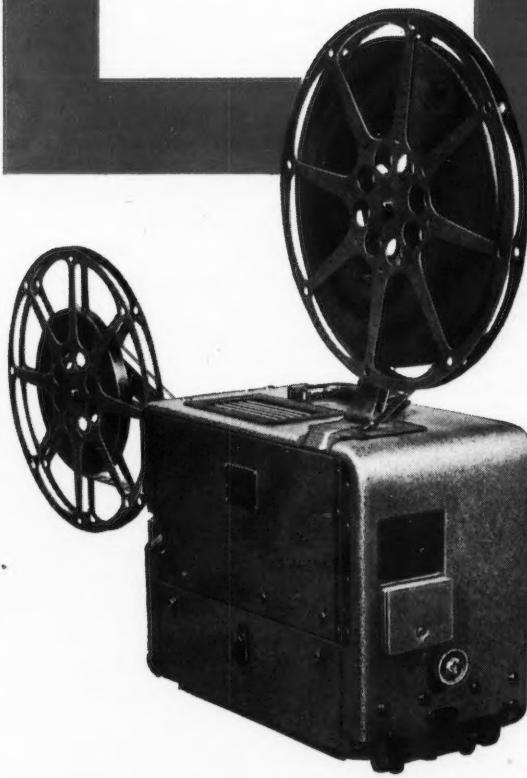
Academic: Standard courses in philosophy, commerce, English, languages, sciences, social studies, mathematics, music.

Pius X School of Liturgical Music, Manhattanville College of the Sacred Heart, Convent Ave. and 133rd St., New York 27, July 1-Aug. 11 (registration June 29-30).

Education: Music education, special methods, observation and directed practice teaching. Courses in Gregorian Chant, theory, and harmony.

(Continued on page 18A)

HOW MUCH SHOULD YOU PAY FOR A SOUND FILM PROJECTOR?



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The 16mm Sound Film Projector with a Hollywood Heritage

Forty-one years of supplying Hollywood's preferred movie studio equipment have proved to Bell & Howell that truly fine motion pictures cannot be produced by projectors that ignore or sidestep the highest standards of design and manufacture. So Filmosound projectors are built up to professional standards, not down to low-bid prices.

It's natural, then, that Filmosound projectors cost more to make. But the *value* is there, or Filmosounds wouldn't be overwhelmingly preferred in schools.

*Bell & Howell Company, 7188 McCormick
Road, Chicago 45. Branches in New York,
Hollywood, Washington, D. C., and London.*

Audio-Visual Aids: A Cooperative Service

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D., Compiler

THE following evaluations are the judgments of teachers forming a National Committee sponsored by THE CATHOLIC SCHOOL JOURNAL. It is hoped that this service will provide the Catholic schools with a list of suitable materials in the field of audio-visual educational aids. These appraisals are the findings of the teachers reporting them and it is assumed that the ratings given are influenced by subjective factors found in any rating system. The use of the *P* (poor) rating will be subject to review by the compiler of these evaluations.

X. Let's Visit a Poultry Farm

16mm. sound, 11 minutes. Coronet Instructional Films, Coronet Bldg., Chicago 1, Ill. Sale \$45 black and white; \$90 color. Rental \$2 black and white; \$3.75 color.

Contents. Betty, a young city dweller, goes to a poultry farm. She meets the farmer's family and they feed the chickens, gather the eggs, and prepare the eggs for shipment. They see White Leghorns, Rhode Island Reds, ducks, and turkeys. They watch a baby chick pick its way out of his shell and hold the fuzzy little fellow in their hands.

Appraisal. Better than a field trip to give an understanding of the poultry farmer's contribution to us all.

Utilization. In primary and intermediate grades.

X. Speedball for Girls

16mm. sound, 11 minutes. Coronet Instructional Films, Coronet Bldg., Chicago 1, Ill. Sale \$45 black and white; \$90 color. Rental \$2 black and white; \$3.75 color.

Contents. This film explains players' positions on the field, rules of the game, and techniques in developing team co-operation and individual skills, including kicking, volleying, juggling, passing, and receiving. From practice suggestions to strategic plays, this film enables students to master the game of speedball.

Appraisal. A most helpful film for the Sisters who must supervise physical education classes for girls.

Utilization. In junior and senior high school groups.

X. Softball for Girls

16mm. sound, 11 minutes. Coronet Instructional Films, Coronet Bldg., Chicago 1, Ill. Sale \$45 black and white; \$90 color. Rental \$2 black and white; \$3.75 color.

Contents. A study of the fundamental softball skills of throwing, catching, batting, and fielding. Each player's individual skill and co-ordinated team play is pointed out to show students how to enjoy the game more by intelligent practice. The film is designed for all players of each position on a girl's softball team.

Appraisal. A needed film for many schools. Such a portrayal can teach better and quicker the fundamentals of these physical skills. This is a good example of the efficiency of a visual aid as an educational device.

Utilization. For junior and senior high schools and colleges.

X. Punctuation. Mark Your Meaning

16mm. sound, 11 minutes. Coronet Instructional Films. Sale \$45 black and white; \$90 color. Rental \$2 black and white; \$3.75 color.

Contents. Tom and Beth, showing scenes of their captivating puppet show, find that without punctuation meanings become altered and that their puppet show cannot be understood. The simple rules of punctuation are described. It shows that punctuation is a vital element of language, essential to its meaning.

Appraisal. This presentation is excellent for the motivation of the study of punctuation. This interest is found lacking in most of our pupils who do not see the practical application of the rules of grammar.

Utilization. In the intermediate and higher grades. Can well be used several times in different grades as the pupils progress in their study.

X. We Discover Fractions

16mm. sound, 11 minutes. Coronet Instructional Films. Sale \$45 black and white; \$90 color. Rental \$2 black and white; \$3.75 color.

Contents. The symbols of fractions are related to the experience of the students. A piece of pie,

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

half an apple, a board sawed in fourths for shelves, and a cup and a half of milk for a layer cake present fractions in familiar terms that simplify the definition of such words as "numerator" and "denominator" so that students can readily grasp the use of fractions.

Appraisal. An excellent aid to the understanding of fractional facts. To grasp the meaning that a fifth is smaller than a third, and a half larger than a fourth is essential to our pupils. The number "five" in the denominator tends to represent something bigger than the number "three" in the denominator of another fraction.

Utilization. In intermediate and higher grades.

X. Bread

35mm. film strips. Society for Visual Education, 100 East Ohio St., Chicago 11, Ill. Sale \$2 black and white with Teacher's Manual.

Contents. The presentation of ideas, methods of use, and recipes including bread for purposes of emphasizing the need for food conservation.

The manual can be used with the film or discussed informally during a class period. There are questions and answers for review purposes.

Appraisal. A good strip to bring home the importance of bread to junior homemakers.

Utilization. For home-economics classes.

X. Visualized Units in Color

2 by 2 colored slides. Society for Visual Education, Sale \$5 for 10 slides with a Teacher's Manual.

Contents. There are more than 100 units available in the fields of birds, insects, reptiles and amphibians, botany, gardening, foods, physical geography, animals, history, U. S. geography, national facts, literature, art, and religion.

Appraisal. These slides are excellent for review purposes of materials studied previously. The coloring is beautiful.

Utilization. The various units are suitable to some particular educational level. The subject matter covered will determine the proper grades.

X. Using Numbers

35mm. film strip. Encyclopedia Britannica Films, 20 N. Wacker Drive, Chicago 6, Ill. Sale \$43.20 for 16 slide films.

Contents. These are actually 16 lessons stimulating children to use numbers in actual life situations, teaching the meaning, sequence, and use of numbers from one to one hundred, and providing basic material for the child's early number experiences in school. Each film is one lesson to be covered in one period. There are six initial frames addressed directly to the teacher containing complete explanations and suggestions for effective use of the material, thus eliminating the need for supplementary teachers' guides.

Appraisal. An excellent means for creating interest for number study in the younger children.

Utilization. In the primary grades.

New Books

The National Catholic Almanac

Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Paper, 832 pp., \$1.50 plus postage. St. Anthony Guild Press, 508 Marshall St., Paterson, N. J.

A wealth of Catholic information is contained in this almanac. Included are a daily Mass calendar; list of the popes and antipopes; history of the popes, hierarchy of the Church, a study of Church and State, the Church in Latin America, and the Church in the United States; Catholic population distribution charts; the doctrines of the Church, a dictionary of Catholic terms, the Mass, principal Catholic devotions, patron saints, religious orders, Catholic education in the United States, history of Catholic lay organizations, Catholic literature, history of the Catholic press, the Church's stand on anti-Semitism and racism, and the Church marriage laws.

The Catholic's obligation to fulfill his duties as a citizen is emphasized by the inclusion of the Constitution of the United States, and a brief outline of current laws, the United Nations, and UNESCO.

A comprehensive index is included.

Twenty-Four American Cardinals

By Brendan A. Finn. Cloth, 465 pp., \$5. Bruce Humphries, Inc., Boston, Mass.

The author has undertaken the difficult task of trying to avoid writing a reference book about American cardinals. However, the nature and

(Continued on page 40A)



"What we want are Dictaphone-trained secretaries!"

BUSINESSMEN everywhere voice this need! Daily, the business world is becoming more mechanized—and electronic dictation is part and parcel of this change.

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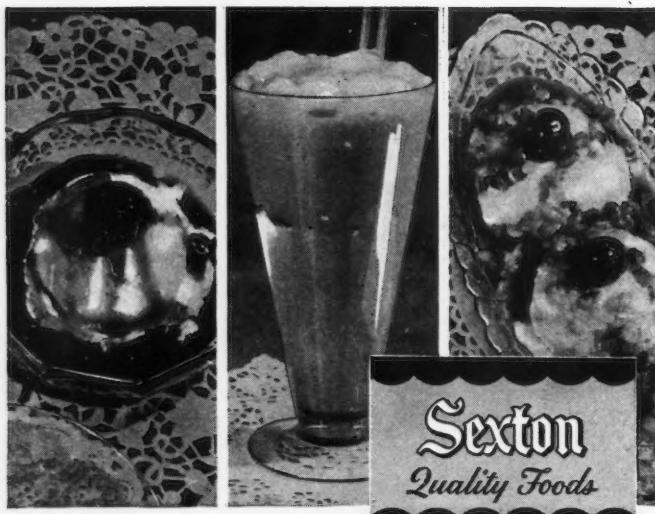


DICTAPHONE CORPORATION

Educational Division

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Fountain favorites

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Catholic Summer Schools

(Continued from page 186)

OHIO

Xavier University, Cincinnati 7, June 21-July 30 (registration June 18-19).

Education: Graduate courses leading to degree of master in education with concentration in school administration, guidance, elementary education, and secondary education.

Academic: Graduate courses leading to master's degree (M.A. or M.S.) in classics, English, history, chemistry, mathematics, philosophy.

Mary Manse College, 2443 Collingwood Blvd., Toledo 10, June 21-July 30 (registration Apr. 25-June 20).

Education: Introduction to education, principles, tests and measurements.

OREGON

Marylhurst College, Marylhurst, Ore., June 15-July 23 (registration June 14).

Education: Modern education, remedial reading, educational psychology, secondary education, Oregon school law and state system, school art. Special course in remedial reading and school art.

Academic: English, history, philosophy, French, German, Latin, biology, sociology, religion.

Mt. Angel Women's College, Mt. Angel, Ore., June 21-July 30 (registration June 21).

Education: Arts and crafts, educational psychology, remedial reading.

Academic: Literature, composition, modern languages, social science, music.

PENNSYLVANIA

University of Scranton, Scranton, July 6-Sept. 1 (registration July 1-5).

Education: Educational supervision, management, educational psychology, developmental psychology, history of education.

Academic: Liberal arts, business, science. *Duquesne University School of Education*, Pittsburgh 19, June 28-Aug. 6 (registration June 24-26).

Education: Undergraduate courses in educational biology, introduction to teaching, educational psychology, educational statistics, tests and measurements, sensory aids, mental hygiene, methods (high and elementary in language arts, social studies, art, geography, nature study, elementary science, music).

Special courses in philosophy of education, parochial school administration, guidance, supervision, psychological testing, elementary curriculum, etc.

Academic: General psychology, philosophy, English, history, social science, biology, chemistry, physics, mathematics, religion, etc.

Audio Visual: Special course in sensory aids. *St. Francis College* Loretto, June 7-Aug. 27 (registration June 4).

Education: Introduction to teaching, methods of teaching, visual aids, educational psychology.

Academic: Economics, languages, mathematics, sciences, philosophy, history, English, drawing, sociology, surveying.

Audio Visual: Visual aids and sensory technique.

RHODE ISLAND

Catholic Teachers College of Providence, 25 Fenner St., Providence 3, June 28-Aug. 6 (registration June 14).

Education: History of education, methods in teaching reading, educational psychology, tests and measurements, civic education, general science.

Academic: English composition, chemistry, biology, European history, logic, mathematics, Spanish II, English II. Special course in Sacred Scripture.

Audio Visual: Principles of visual education.

VERMONT

St. Michael's College, Winooski Park, June 29-Aug. 6 (registration June 28).

Education: Educational psychology, philosophy of education, extracurricular activities in the high school. Special courses in the School of the Drama (play production and acting techniques, radio workshop, and Catholic communication arts).

Academic: Bibliography, biology, English, history, mathematics, philosophy, French, sociology, Spanish, physics, theology for the layman, Thomas Natural shorthand.

WASHINGTON

Tacoma Catholic College, 4301 North Stevens, Tacoma, June 16-Aug. 13 (registration June 15 and July 30).

Education: General psychology.

Academic: Mathematics, English, sociology, languages, apologetics.

Gonzaga University, Spokane, June 21-July 30 (registration June 17).

Education: Curriculum construction, guidance movement, education for character, philosophy of education.

Academic: Standard courses in the arts and sciences.

Audio Visual: Seminar course in audio-visual education.

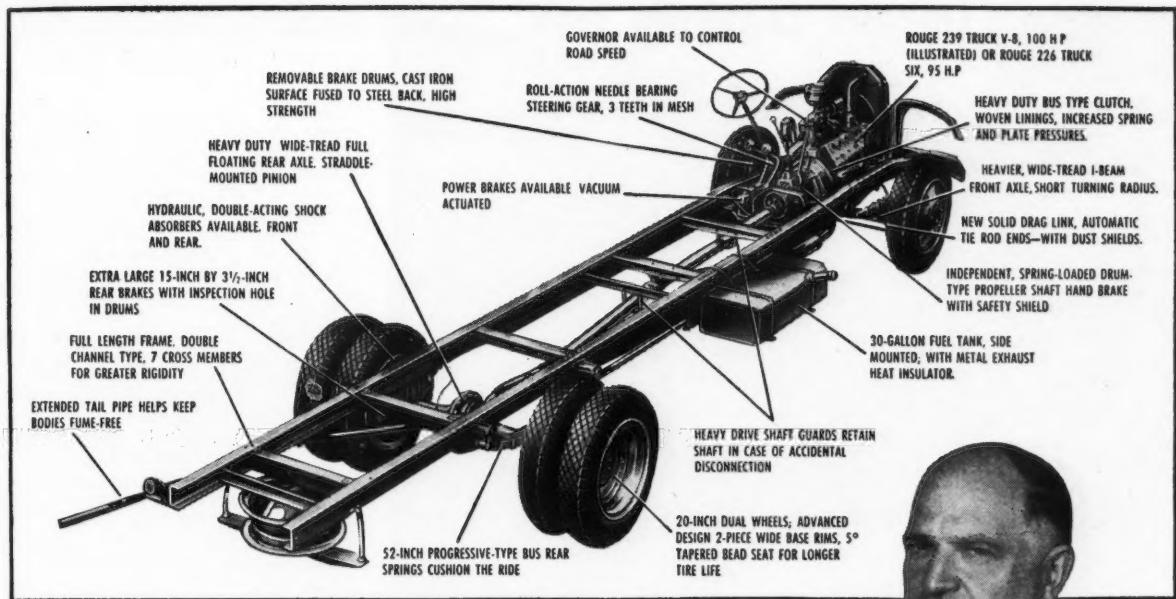
Holy Names College, Spokane 11, June 15-July 23 (registration June 14).

Education: Elementary school methods, social studies in the primary grades, elementary school music, art in environment, principles of physical education.

Academic: Family relations, logic, English literature, history of U. S. 1789-1865, rational psychology, history of Washington and Pacific Northwest, French, dynamic psychology, sociology, animal biology, liturgy.

Audio Visual: Audio-visual aids in education.

(Concluded on page 20A)



"RECORDS BEAR OUT WHAT OUR TESTS PROVE...FORD SCHOOL BUS SAFETY CHASSIS ARE—



Al Esper

Chief of Test Drivers
Ford Motor Company

BUILT STRONGER TO LAST LONGER™

EVERYWHERE APPROVED . . .
in the Mid-West, for instance:

"FORDS STAND UP ON BAD ROADS"

"I believe our Ford buses travel Iowa's toughest roads—hilly, with little gravel or hard surface. Repair costs are very low."
—T. E. Knowlton, Supt. Consolidated Schools, Underwood, Iowa

"FORDS FOR 20 YEARS . . . RECOMMENDED HEARTILY"

"For economy, durability, safety, dependability and efficient, reliable repair service we heartily recommend the Ford School Bus Chassis, after twenty years' experience."
—J. O. Spotts, Secretary Hulbert-West Memphis Public Schools, West Memphis, Ark.

"FORDS FOR LONGER LIFE"

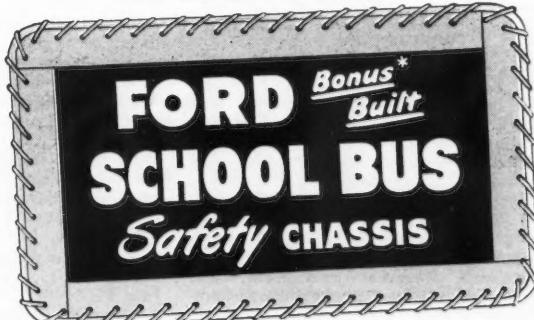
"Our Ford buses cover 37,500 route miles per school year. We have found they have the endurance and stamina to deliver longer life than other buses we have used, and their maintenance costs are very low."
—Walter E. Northcutt, President Board of Education, Champaign, Illinois

*Webster's Dictionary definition of word "Bonus"—"Something given in addition to what is usual or strictly due."

"The new 1948 Ford School Bus Safety Chassis, pictured and described above, has more than passed every test we've devised . . . it's passed with honors—*Magna Cum Laude!* "Safety, economy, endurance, ease of handling—on every count, this is the finest School Bus Safety Chassis in Ford history. Our test driver crews have PROVED it.

"Our job isn't writing advertisements—it's protecting Ford's good name by putting every new Ford chassis through the toughest road testing we know how to give. What I've said above represents simple fact-finding. I feel very sure that your own drivers will reach the same conclusions after driving one of these splendid new vehicles."

Listen to the *Ford Theater*, Sunday afternoons, NBC network.
See your newspaper for time and station.



Catholic Education News

BUILDING NEWS

(Continued from page 178)

Gifts for Negro School

Seventy Negro pupils taught by Sisters of the Holy Family in Covington, La., now are attending school in the new Holy Family parochial school building there which was made possible through a number of outstanding donations. The new building has an auditorium with a seating capacity of 300.

Archbishop Joseph F. Rummel of New Orleans, who channeled \$5,000 from the Indian and Negro Mission Fund toward the school construction, dedicated the new building.

A Mr. Reynolds, who is a Benedictine oblate at Westminster Priory in British Columbia, Canada, donated \$10,000 toward the new school.

Renovate North American College

Renovation of the historic North American College building in Rome is expected to be completed before the fall term. The work is intended to modernize in accordance with American standards of health, convenience, and comfort, the building completed in 1613 as Orsini Palace without sacrificing any of its original austere ecclesiastical style. Among the improvements will be a heating plant, an electrically equipped kitchen, new plumbing installations, new wiring for the building, and a laundry.

Site for Mother House

A 790-acre estate 35 miles north of Detroit has been acquired as a site for a new mother house, novitiate, girls' academy, and home for the aged for the Slovak Dominican Sisters. There are seven lakes, a 54-room manor house, and other buildings on the property.

San Francisco School Dedicated

Archbishop Mitty of San Francisco solemnly dedicated the new St. Gabriel's parochial school there. It is the sixth new school dedicated by the archbishop since September, 1947. The Sisters of Mercy will teach in the school.

Fire Damages Convent

Damage of more than \$20,000 was caused when fire broke out in the Ursuline convent at Cambord, Que., Canada. The convent building was a new structure on which work had been started several months ago.

\$1,000,000 Building Fund

Plans were completed in Atlanta, Ga., for raising \$1,000,000 throughout the diocese of Savannah-Atlanta to be used as a building fund for new churches, chapels, and parochial schools. The campaign began April 20.

Nuns Purchase Mother House

A thirty-acre estate in Riverside, Ill., has become the provincial mother house of the Sisters of St. Joseph of the Third Order of St. Francis. Mother Mary Rufina, provincial, announced that the home, to be known as Immaculata Mother House, will be the provincial mother house, postulancy of the order, and a retreat center for the Sisters.

School Takes Place of Gambling Den

What might have become a palatial gambling establishment and exotic night spot, had original plans not fallen through, will be opened as a Central Catholic high school for the Reno, Nev., area next September. This result was assured when Bishop Thomas K. Gorman of Reno purchased a ranch, together with its elaborate installations and buildings, for school purposes.

Two years ago the owner sold the residence to a syndicate which planned to open a gambling establishment. However, the plan was not realized because state authorities refused to issue the necessary license. The property then reverted to the owner, who sold it to the Bishop.

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16mm. SOUND PROJECTOR, AMPLIFIER, SPEAKER AND SCREEN... ALL-IN-ONE SMALL, COMPACT CASE WEIGHING LESS THAN 31 lbs.

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Built-in, detachable 6" ALNICO 5 permanent magnet speaker. 2000 ft. film capacity. Coated optical elements. Light out-put exceeds 200 lumens. Motor-driven rewind. Automatic loop setter. Rotating sound drum. Simplest film threading. Absolute film protection. Forced air cooling. AC or DC operation.

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Please send details on DEVRY "Bantam" projector.

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Swap School Sites

The diocese of Natchez and the city of Vicksburg, Miss., "swapped" school properties, when the city transferred to the diocese an elementary school and athletic school, while the diocese transferred to the city St. Aloysius' High School.

Cenacle Nuns Given Home

The widow of Libanus M. Todd, inventor, before her death in Rochester, N. Y., gave her 30-room residence to the diocese as a convent and retreat house for the Religious of the Cenacle.

Girls College in Japan

The palace of Prince Kuni, father of the present Empress of Japan, soon will house

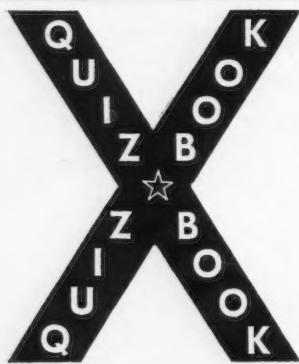
Japan's first full-fledged Catholic college for girls. The palace has been bought by the Religious of the Sacred Heart.

Library Construction Begun

Construction of a new \$275,000 library for Iona College in New Rochelle, N. Y., is now underway. The building is scheduled for completion in the fall of the year.

With space for about 40,000 volumes, the new library building provides a large, well-lighted main room with a series of study alcoves on one side. Additional space is provided for offices for the librarian and secretary, a control room, work space, catalog room, and book stacks. The cafeteria on the lower floor will be equipped to serve 290 pupils at one time.

(Continued on page 24A)



MARKS THE SPOT

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Plan to use the School Edition in your classes next fall. Order copies now of the May and June special bonus issues, containing a serialized version of "Is This Tomorrow," the anti-communist comic book that is waking up America. Price in bulk shipments: 20c each; your own copy and Teachers' Supplement free.

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The Catholic Digest

School Dept.
40 E. 9th Street
St. Paul 2, Minnesota

Catholic Education News

(Continued from page 23A)

The exterior architecture of the new building will be Georgian. The material is red brick and white wood trim.

Plan Six New High Schools

Plans for construction of six new high schools, five in Toronto, and one in Welland, have been announced by His Eminence, James Cardinal McGuigan, archbishop of Toronto, Canada. Cost of the program will exceed \$3,000,000 and will be defrayed partly with the \$1,502,000 raised recently in the archdiocese for educational purposes.

APPOINTMENTS

Chosen Administrator

RT. REV. MSCR. PETER E. BLESSING, vicar-general of the Providence diocese, has been chosen administrator of the diocese at a meeting of the diocesan consultors following the elevation of MOST REV. FRANCIS P. KEOUGH to head the Archdiocese of Baltimore.

Named to Education Post

RAYMOND J. ARATA, San Francisco Catholic layman and an alumnus of St. Mary's College, has been appointed to the California State Board of Education by Gov. Earl Warren.

Educator Honored

BROTHER ALFRED, F.S.C., professor of sociology at the Christian Brothers Normal Institute, Ammendale, Md., was officially honored and thanked by the mayor and the people of Philadelphia for his 16 years of service in the cause of civic, social, and industrial peace.

Ten years ago he opened Saturday and Sunday classes for workers, employers, and representatives from the federal, state, and municipal governments.

He established national, state, and city honor rolls and before he left Philadelphia, he placed 112 companies in Pennsylvania in the state roll of honor for their achievements in the cause of civic, social, and industrial peace.

Editors of Diocesan Papers Named

REV. JAMES A. CHISHOLM, business manager of the *Duluth Register* since January, 1947, will take on the additional post of editor. REV. JOSEPH A. HUGHES, who has edited the paper since its establishment in 1936, will continue to write the weekly column, "As Things Go." Father Chisholm is also diocesan director of the Holy Name Society, the Legion of Decency, and the National Organization for Decent Literature.

REV. FRANCIS P. MORAN has been appointed editor of *The Pilot*, Boston archdiocesan newspaper. Father Moran, who has been serving as the paper's associate editor, succeeds REV. JOHN S. SEXTON, who has been named pastor of St. Patrick's Church in Stoneham. REV. ARTHUR V. LYONS will serve as business manager of the paper.

Heads Interracial Committee

FATHER JOHN E. COOGAN, S.J., head of the University of Detroit's sociology department, has been named chairman of the Detroit Interracial Committee by Mayor Eugene I. Van Antwerp.

Awarded Degree at Biblical Institute

REV. JOHN A. McEVoy, S.J., of Chicago, has been awarded the Licentiate in Sacred Scripture by the Pontifical Biblical Institute. He plans to return to the United States soon to join the faculty of the Jesuit Seminary at West Baden, Ind., of which he was a member from 1942 to 1946.

Jesuit Elected to Athenaeum

REV. MARTIN D'ARCY, S.J., Jesuit provincial, has been elected a member of the London Atheneum.

(Continued on page 26A)

The 1947 edition of

LEARNING ARITHMETIC

makes arithmetic a meaningful adventure in everyday social situations.

LEARNING ARITHMETIC

A Basic Series for Grades 3-8

Lennes, Rogers, and Traver, using their combined research and years of experience, assure:

- Simple Explanations
- Step-by-Step Development
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Presto Recorders
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THE Presto K-8 Recorder has proven its value in school work. It employs an established medium—the lacquer coated disc—for all around flexibility in teaching.

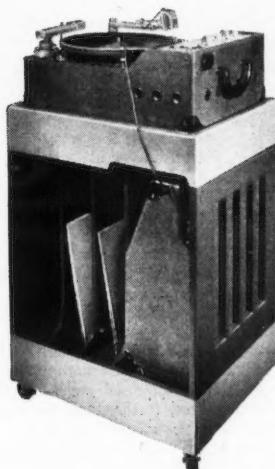
There are new recording mediums on the market. Some of them are good. But remember: The disc as a recording medium answers *all* the needs of the great majority of users. The inexpensive disc allows you to keep a file on a student's progress...lets the pupil himself hear his own improvement. *And* a disc can be played back on *any* phonograph.

For all-purpose use and trouble-free operation, Presto K-8 has been tested by years of use in hundreds of schools...proven in design, material and performance by thousands of users.

When you buy a Recorder, be sure it's a Presto K-8. Then you'll be sure of reliable, efficient and economical operation.



Write for free descriptive circular.



NEW—The K-8 movable console. It's a caster-mounted cabinet that can be easily rolled from room to room. Holds the speaker and disc albums below, your K-8 on top.

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Walter P. Downs, Ltd., in Canada



The Screen saves precious hours, makes lasting impressions . . . for pictures tell the story fast, make lessons live.

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THE MODEL B

Projects science experiments, slides, drawings directly from teacher's desk.



THE MODEL D

Projects 3 1/4" x 4" lantern slides, micro-slides, slidefilms in classroom.



THE MODEL MK

Brilliantly, faithfully projects 2" x 2" slides in full color with new coated optics.

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IS TO
UNDERSTAND THE WORDS

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Vividly projects 2" x 2" or 3 1/4" x 4" color slides in classroom or auditorium.

Write Dept. E9

American  Optical
COMPANY
Scientific Instrument Division

Catholic Education News

(Continued from page 24A)

naeum, an award granted to persons of distinguished attainments in science, literature, or the arts.

Ottawa University Rector Honored

VERY REV. J. C. LAFRAMBOISE, O.M.I., rector of the University of Ottawa, Canada, received the honorary degree of doctor of laws in a special convocation at Laval University, February 29. Rt. Rev. Ferdinand Vandry, P.A., rector of Laval, pointed out that the honor was being conferred in recognition of the personal qualities of Father Laframboise, and of the high standing of Ottawa University which celebrates its centenary this year.

Family Life Award to Editor

FRANCIS A. FINK, editor of the *Family Digest*, Huntington, Ind., was among the recipients of the Family Catholic Action Award presented during the 16th annual convention of the National Catholic Conference on Family Life in Hartford, March 8 to 10. Mr. Fink, who is also managing editor of *Our Sunday Visitor* and *The Priest*, was the first man to receive the award. Six women were honored at the same time.

Engineering Head Wins Award

PROF. C. J. VELZ, head of the Civil Engineering Department at Manhattan College in New York, has been awarded the Kenneth Allen Memorial Award for the most meritorious paper of a technical and research nature presented

before the New York State Sewage Association in 1947. JOHN J. GANNON, a student engineer who worked with Prof. Velz on the project, has been awarded a fellowship.

Receives Honorary Degree

Honorary degree of doctor of humane letters will be conferred upon Rt. Rev. Msgr. ARTHUR J. LUCKEY by St. Benedict's College, Atchison, Kans., May 28. Msgr. Luckey is pastor of Seven Dolors Church in Manhattan, Kans.

Race Relations Work Honored

REV. CLAUDE HEITHAUS, S.J., Marquette University archeology professor, was named as the individual who contributed most to the betterment of race relations in Milwaukee during 1947 by the Interracial Federation of Milwaukee.

Father Heithaus is credited with securing the admittance of Negroes to St. Louis University in St. Louis, Mo. He is the moderator of the Interracial Club at Marquette University.

Receives Honorary Degree

The honorary degree of doctor of laws was conferred upon MOST REV. EMMANUEL SUAREZ, O.P., S.T.M., J.U.D., master general of the Order of Friars Preachers of Rome, Italy, at a special convocation at Providence College in Providence, R. I., March 7.

Honor Educators

Five outstanding Catholic educators received honorary degrees at a convocation at St. Mary's College, California, April 1, during the 45th annual convention of the National Catholic Educational Association in San Francisco.

The five are Msgr. FREDERICK G. HOCHWALT, director of the department of education of the National Catholic Welfare Conference and secretary general of the N.C.E.A.; BROTHER B. THOMAS, F.S.C., president of Manhattan College, New York; DR. EDWARD A. FITZPATRICK, president of Mount Mary College, Milwaukee, Wis.; REV. SAMUEL W. WILSON, S.J., former president of Loyola University of Chicago and now on the University of Detroit faculty, and BROTHER EMILIAN JAMES, F.S.C., provincial of the Christian Brothers' Baltimore province.

SIGNIFICANT BITS OF NEWS

Editorial Discusses Report on Education

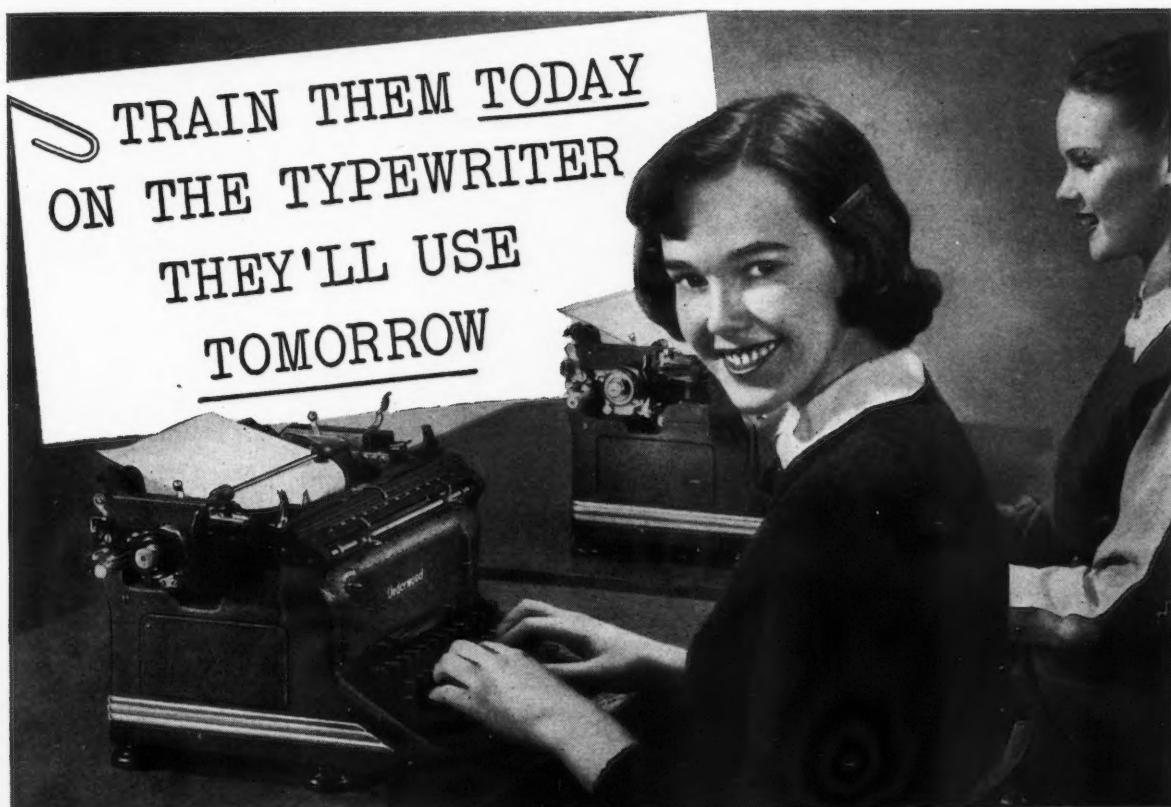
An editorial from the *Catholic Standard and Times* in Philadelphia, Pa., dated March 5, 1948, discusses the opposition which has arisen to President Truman's Commission on Higher Education as a result of certain of its recommendations. One of the chief points under fire was the recommendation that United States colleges and universities double their enrollment by 1960.

" . . . The strongest blast, however, that so far has been directed against the Presidential Commission's report was that of Very Rev. Robert I. Gannon, S.J., president of Fordham University. . . . Father Gannon declared that it 'has been a normal condition of American colleges for years that one third of the so-called students were in the way, cluttering up the place and interfering with other people's intellectual progress. If we need more room to take care of the boom in 1960, let us create a good part of it by clearing out the useless lumber that we have already on our campuses.'

" . . . Father Gannon reminds us: 'When the masses poured into the high schools 30 years ago, the old high schools did not bring up the masses to their level; the masses brought the high schools down to theirs.'

"Despite our expanded educational facilities, we are not getting competent leaders. The root of the trouble is seen by many in that our educational institutions no longer are geared to produce leaders—they are too busily engaged in caring for the masses who are neither interested in leadership, nor have the abilities for leadership."

(Continued on page 28A)



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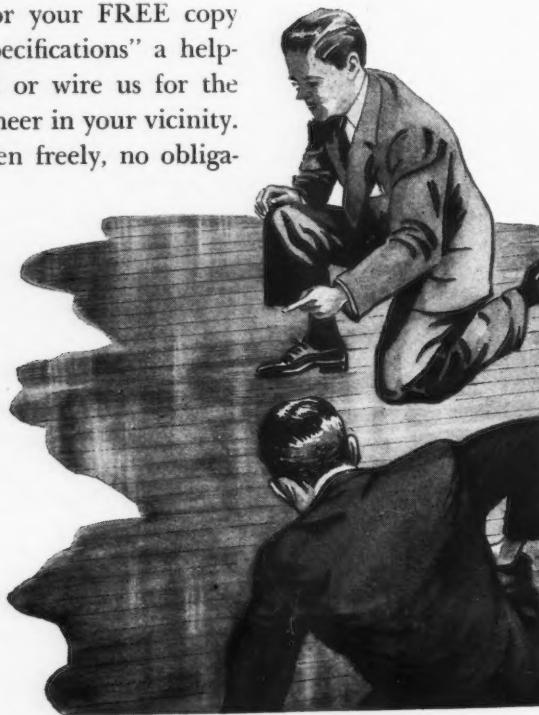
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Catholic Education News

(Continued from page 26A)

Seek Funds for CARE

Douglas Fairbanks, Jr., chairman of the Share Through CARE Committee, has launched a nationwide campaign for funds that will send a flood of CARE packages to France and Italy for immediate distribution to the needy.

Fairbanks invited the American people to send contributions in any amount to the committee at 50 Broad Street, New York 4, N. Y.

Thomas Keogh, secretary of CARE and representative of the National Catholic Welfare Conference, one of the 26 leading American

welfare agencies making up CARE, said the packages would be delivered immediately from CARE's warehouse stockpiles in France and Italy. He pointed out that the recipients of the parcels would be selected by NCWC along with the other member agencies.

EDUCATIONAL MEETINGS

Geologist Works on M.I.T. Project

Dr. Donald J. MacNeil, professor of geology at St. Francis Xavier University in Antigonish, Canada, will act as executive secretary of the board of governors of the new geological summer school at Crystal Farm, Antigonish Harbor.

The new institute of geology will be known as Crystal Manor and is being established jointly

by the Nova Scotia Department of Mines and the Massachusetts Institute of Technology in Boston.

Association of Self-Supporting Colleges

Abbot Raphael Heider, O.S.B., of St. Martin College, Lacey, Wash., was elected secretary of an association for self-supporting colleges in Seattle. The association replaces one dissolved in 1939, and its aim is to make the public more conscious of the difference between tax-supported colleges and independent schools. Dr. Hoyt Watson, president of Seattle Pacific College, is president of the group, and Dr. R. Franklin Thompson, president of the College of Puget Sound, is vice-president.

Begin Studies of High Schools

Sister M. Gregoria, B.V.M., chairman of the Midwest Unit of the Catholic Business Education Association, announces that two studies for the Catholic high schools have been launched. The first study is on the commercial high school curriculum and its objectives and Miss Mary A. English, of Wright Junior College, Chicago, Ill., is the chairman.

A study on guidance in the secondary schools of the midwest area is under the chairmanship of Brother James Luke, F.S.C., St. Mary's College, Winona, Minn.

Recently elected officers of the midwest unit are: cochairman, William H. Conley, Ph.D., dean, School of Commerce, Loyola University, Chicago; secretary, Miss Mary A. English, Wright Junior College, Chicago; and treasurer, Brother Luke Clement, F.S.C., St. George High School, Evanston, Ill.

C.C.D. Congresses Scheduled

Regional congresses of the Fraternity of Christian Doctrine are planned for ten cities in the United States. In addition, an institute will be held in Washington, D. C., June 28 to August 1.

The Chicago Congress will be held May 20, 21, and 22; the one in Kansas City, Mo., May 1, 2, and 3; and the one in Buffalo, June 30, July 1 and 2. Meetings will be held in Dallas, Tex., Lafayette, Ind., Manchester, N. Y., Santa Fe, N. Mex., and St. Augustine, Fla. in October. The dates for the Columbus, Ohio, and Pueblo, Colo., congresses are undecided.

English Teachers Meet

Teachers of English from Catholic schools in Wisconsin attended the third meeting of the English teachers' chapter of the Milwaukee archdiocese held at Marquette University High School, March 6. They were warned against a trend toward secularism that is "rampant in most modern literature" by Father Edmund J. Goebel, archdiocesan superintendent of schools. Father Goebel defined secularism in literature as the ignoring of moral principles in the writing and reviewing of books and magazines.

The philosophy underlying the use of audiovisual aids for teaching English was discussed and demonstrated by Orville R. Foster, professor of education at the University of Notre Dame.

For Teachers of Partially Blind

The National Society for the Prevention of Blindness announces the following courses for teachers and supervisors who may have partially blind children in their regular classes:

June 14-July 21. University of Tennessee, Knoxville, Tenn. For details write Dr. Florence V. Essery, associate professor of education. June 22-July 28. Ohio State University, Columbus, Ohio. For details write Dr. Herschel Nisonger, director, Bureau of Special Education. June 28-Aug. 6. San Francisco State College, 124 Buchanan St., San Francisco, Calif. For details write Dr. Leo F. Cain, director of Special Education Department. June 28-Aug. 7. Wayne University, Detroit, Mich. For details write John

(Continued on page 31A)

Catholic Education News

(Continued from page 28A)

W. Tenny, general adviser, Special Education. *July 5-Aug. 27*, Illinois State Normal University, Normal, Ill. For details write Dr. Rose E. Parker, director, Division of Special Education. *July 6-Aug. 13*, Columbia University, New York 27, N. Y. For details write Dr. William B. Featherstone, head, Department of Education of the Exceptional.

An advanced course is under consideration at Florida State University, Tallahassee, to run five and a half weeks, starting June 14. For details write Dr. R. L. Eyman, dean, school of education.

Hits Religion Class "Cut"

Too many Catholic schools are minimizing their religion classes to please nonsectarian accrediting agencies. Most Rev. Bernard J. Sheil, senior auxiliary bishop of the Catholic archdiocese of Chicago, told more than 500 priests and nuns at the tenth annual meeting of the midwest secondary school department of the National Catholic Educational Association in Chicago.

While stating it would be wrong to claim that Catholic schools are failing completely, Bishop Sheil went on to make several criticisms.

"Some schools, in their slavish devotion to the requirements of the accrediting agency, do not hesitate to cut down the time given to religion," he said. "The students frequently regard the religion class as of little importance. Their attitude is only a reflection of the faculty's attitude."

Attacking "dead, lifeless" discussion of religion, Bishop Sheil remarked: "The relation of religion to life, to everyday living is not made clear, with the result that we have millions of Sunday Catholics who regard religion as a sort of expendable appendage, as something outside real life."

Bishop Sheil also decried what he called a disregard for basic Church teaching on racism.

"We Catholics in the United States have not responded to these magnificent appeals to safeguard human dignity," he said. "And nowhere is this seen more clearly than in our high schools. The almost total absence of members of minority groups from our Catholic high schools is a realistic and sufficient commentary on our practical belief in the equality of all men under God."

Kansas Mathematics Teachers Meet

The Kansas section of the Mathematical Association of America and the Kansas Association of Teachers of Mathematics held their annual spring meeting at Mount Saint Scholastica College, Atchison, Kans., on April 10.

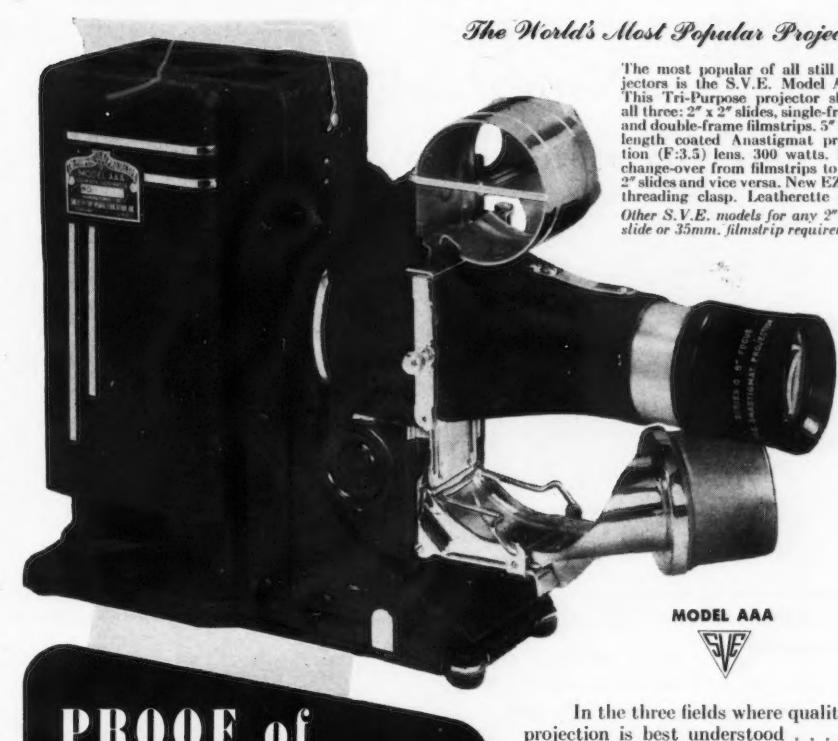
Professor C. V. Newsom, editor of the *American Mathematical Monthly*, official organ of the Mathematical Association of America, was the main speaker at the joint session of the associations. In addition to his talk "Establishing Our Mathematical Perspective," the morning session included a panel discussion of "Mathematics and the Development of Civilization" presented by staff members of five prominent Kansas colleges.

International Peace Conference

The twentieth annual conference of the Catholic Association for International Peace was held at Trinity College and St. Matthew's Cathedral Club in Washington, D. C., March 29-30.

The first session of the conference covered an appraisal of the United Nations, a proposal for the United Nations, and the importance of relief work to peace.

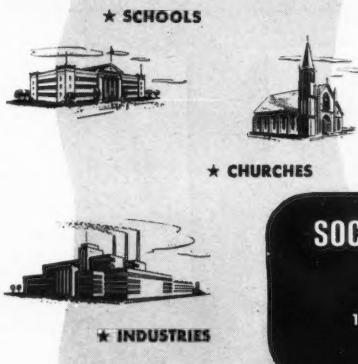
Other subjects discussed included China, conflicts and hopes; the UN Economic Commission for the Far East and Asia; reorganization of the inter-American system, and Catholics and European reconstruction.



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COMING CONVENTIONS

May 7, 8, and 9. Second Liturgical Music Conference, Buffalo, N. Y. The Catholic Sisters College of the Catholic University of America.

PUBLIC SCHOOL RELATIONS

Caribbean Bishops Fight for Schools

A Christian and Catholic education is the only basis on which the Church can flourish. Everything possible must be done, therefore, to maintain the distinctive religious character of Catholic schools in spite of all efforts to create a state monopoly on education.

This is the essence of the policy adopted by the bishops of the British territories in the Caribbean and the adjoining mainland when they met in Kingston, Jamaica, under the presidency of Bishop Edward Myers, auxiliary of Westminster and Apostolic Visitator to the

sees and vicariates of these possessions.

Despite efforts to eliminate denominational schools and create a state educational monopoly, the Church holds a strong position in education on Trinidad and the surrounding islands.

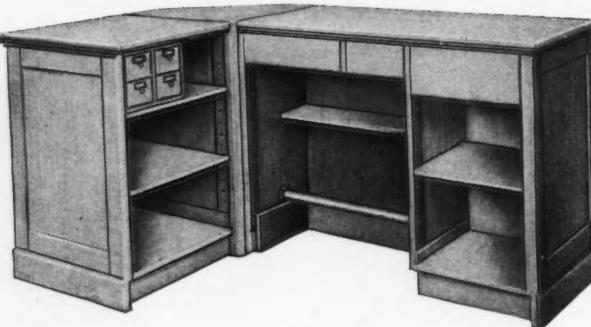
Released-Time Plan Killed

The Champaign, Ill., released-time plan of religious education in which Catholic, Protestant, and Jewish clergymen conducted religion classes in public schools, has been ruled unconstitutional by the United States Supreme Court. Justice Stanley O. Reed was the lone dissenter to the Court's opinion which affects two million pupils in 3000 communities in the United States.

It was held that "the operation of the State's compulsory education system . . . assists and is integrated with the program of religious instruc-

(Continued on page 32A)

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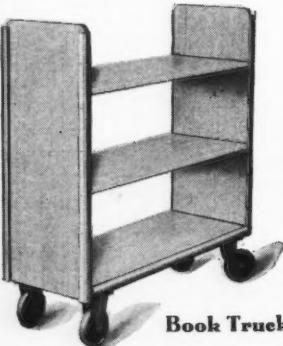
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Catholic Education News

(Continued from page 31A)

tion carried on by separate religious sects" and that beyond all question the released-time plan was "a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith."

In this dissent, Justice Reed said: "When actual church services have always been permitted on government property, the mere use of the school buildings by a nonsectarian group for religious education ought not to be condemned as an establishment of religion."

Defend Use of Religious in Public Schools

Catholic Brothers and nuns have served for nearly half a century as teachers in many of

New Mexico's public schools because the public school authorities requested them and contend they could not make their system work in any other way, it was made plain in a statement issued by the bishops of the province of Santa Fe, which embraces the state of New Mexico, following a meeting in Santa Fe.

The statement pointed out that litigation now has been initiated in New Mexico courts to have the Brothers and nuns removed from their posts as teachers in public schools. The prelates expressed determination to defend the rights of the Brothers and the nuns.

Signatories of the statement were Archbishop Edwin V. Byrne of Santa Fe; Bishop Sidney M. Metzger of El Paso, whose diocese embraces seven southern New Mexico counties; and Bishop Bernard Espelage, O.F.M., of Gallup.

Masonic Magazine Prints Catholic Stand

The monthly Masonic *Trestle Board* magazine, oldest Masonic publication west of the Rocky Mountains, in its latest issue throws its page open to an exposition of the Catholic side of the question of public aid to parochial schools.

The magazine has consistently opposed any aid whatsoever to parochial schools but feels that there may be two sides to the question and published the article in keeping with American traditions of freedom of the press.

The editorial invites replies to the article by Msgr. James T. O'Dowd, superintendent of schools for the San Francisco archdiocese, entitled "The Catholic Partner in American Education."

Msgr. O'Dowd traces the history of the parochial school system from Colonial days down to the present time and points out that the Catholic schools exist in recognition of the rights of parents to send their children to a school of their choice—a right based on natural law and upheld in a number of cases adjudicated by the United States Supreme Court.

Review Education Commission Report

Administrators of Catholic institutions of higher education have been called on to co-operate in a nationwide survey in the "very near future" to obtain maximum value from available resources and to make Catholic institutions an integral part of the "nationwide system" of state-planned higher education.

This recommendation was made in resolutions for the guidance of Catholic educators drawn up by a special committee of the National Catholic Educational Association after reviewing the report of the President's Commission on Higher Education.

The special committee was headed by Brother Emilian, F.S.C., Ammendale, Md., and was composed of 13 members, including Msgr. Frederick G. Hochwalt, N.C.E.A., secretary general, and Dr. Martin R. P. McGuire, of Catholic University, both members of the President's commission.

Another resolution urged heads of Catholic institutions of higher learning to "engage in a co-operative endeavor to estimate the cost of establishing and maintaining Catholic community colleges."

In areas where the Catholic population does not justify the establishment of these two-year colleges, the committee states, Catholic universities should, if possible, establish terminal two-year programs of general education either on their own campuses or as branches in other communities.

The committee also recommended a national scholarship program providing higher education for every needy student who has the interest and ability to profit from such an opportunity. It added that such a program promises genuine possibilities of additional support for Catholic colleges and universities.

Taking a strong stand against any form of discrimination, the N.C.E.A. members declared that "the selection of students based solely on color, race, national origin or ancestry in our Catholic colleges and universities is a violation of sound American and Catholic principles."

RELIGIOUS ORDERS

Religious Flown From Manchuria

A United States Marine Corps plane has flown ten priests and four Sisters from Red-menaced and famished Changchun in Manchuria. Departure of these missionaries from their posts was adjudged advisable by their superiors.

Marine fliers report that Bishop August Gaspais of Kirin, several of his priests, and three nuns also were offered opportunity to leave but chose to remain. The nuns, Franciscan Missionaries of Mary, insisted on staying to care for their orphans and old people.

Father Marcus Pai, a Chinese priest of the Fushun diocese, Maryknoll's Manchuria mission,

(Continued on page 34A)

How Can School Furniture Help?

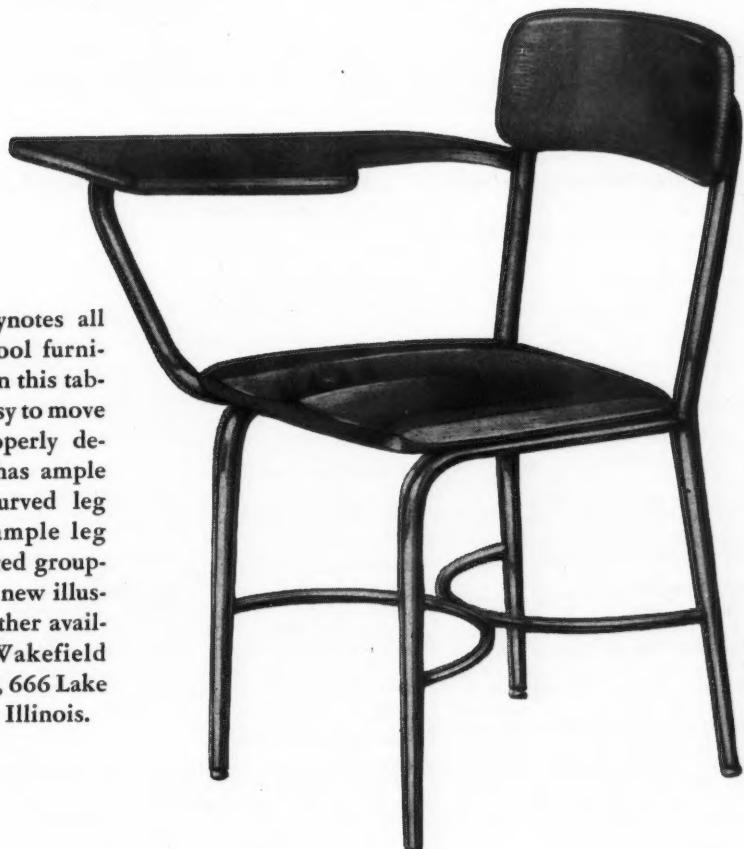
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Republic P-84 Thunderjet plane photographs and drawings courtesy of Republic Aviation Corporation.

Catholic Education News

(Continued from page 32A)

was slain by communists in mid-January, it was reported in Shanghai.

Cloistered Nuns Fly Atlantic

Four Redemptorist Sisters, members of one of the Church's most strictly enclosed orders, flew across the Atlantic from England to open a new foundation at Toronto, Canada. The four nuns were from the Convent of the Most Holy Redeemer, Chudleigh, Devonshire.

Swiss Benedictines Settle in Argentina

A priory is to be established in Argentina by Einsiedeln Benedictine monastery. An Argentine woman residing in the province of Buenos Aires has made land available to the Swiss community. St. Meinrad's, Ind., is an Einsiedeln foundation.

Seminary to Spur Vocations

St. Francis Xavier Seminary in Tokyo was canonically erected as an interdiocesan seminary by decree of the Holy See on January 23. This decision of the Holy See focuses attention on the need of developing a more numerous native clergy. How seriously the war has interfered with this development may be understood from the fact that, though there was an increase of 51 in the number of Japanese priests during the four years from 1933 to 1937, the total increase from 1937 to 1947 amounted to only 48. The 1947 lists show only 164 native priests in Japan.

Nun-Daughter Visits Capuchin

A 90-year-old Capuchin friar met his daughter, a Franciscan nun, in Mt. Calvary, Wis., after a separation of 18 years. The friar, Brother Lucius Thienel, became a Capuchin after the

death of his wife. The nun, Sister Rosilda, has just returned from the China missions.

Another daughter of the friar, Sister Rosilda, is a high school teacher in West Point, Iowa. A priest-son, Father Otto Thienel, O.F.M.Cap., died in 1947 in Milwaukee.

Christian Brother Beatified

Pope Pius XII officiated at solemn ceremonies for Brother Benildus, F.S.C., in St. Peter's Rome, on April 4. Brother Benildus was a native of Thuret, France, and at an early age entered the novitiate. After 18 years of teaching he became a director of a large school at Saugues, where his piety and zeal attracted more than 300 of his pupils to the religious life.

Missouri Seminary Planned

The Missionaries of Our Lady of La Salette will open a seminary in Jefferson City, Mo., soon on a 46-acre tract of land.

New Superior at Langhorne

Word has been received from the Provincial headquarters of the Marist Fathers, Washington, D. C., that Rev. Charles J. Willis, S.M., has been appointed superior of St. Mary's Manor, to fill the vacancy created by the transfer of Rev. William J. Lonergan, S.M., to Marist Seminary, Washington, D. C.

New Jesuit Provincial

Very Rev. John J. McMahon, S.J., has been appointed provincial of the New York Province of the Jesuits, succeeding Very Rev. Francis J. McQuade, who resigned because of ill health. Father McMahon has been his assistant.

Academy Head

Brother Brendan Albert of the Christian Brothers, teacher and principal at the St. Joseph's Cathedral High School for Boys in

Manchester, N. H., for the past 11 years, has been transferred to Newport, R. I., to become head of De La Salle Academy, succeeding the late Brother Cassian. His successor is Brother Bernard Andrew.

Named Consultor General of Friars

Very Rev. Daniel Lutz, minister provincial of the Province of the Immaculate Conception, has been granted the title of Definitor General (Consultor General) of the Order of Friars.

The title has been accorded Father Lutz in recognition of his outstanding services to his province as well as the order. Granted in perpetuity, this title carries with it the right and privilege quite apart from his position of minister provincial to active participation in the General Chapters of the meetings of the General Council of the Order.

Marianist Head Offered Buddhist School

"The Japanese are eager for Christianity," said Rev. Sylvester Juergens, S.M., superior general of the Society of Mary, during a visit with his sister, Miss Lillian Juergens, in Dubuque, Iowa. The future of the Catholic Church in Japan seems to be very bright, according to Father Juergens. "Shintoism has disappeared by law and Buddhism is no longer state supported. A Buddhist priest offered me a school on the sole condition that my professors teach English and the Catholic religion."

Son of Martyr Named Seminary Head

Rev. Joseph Chang, S.J., whose father and two brothers were slain for the Catholic faith in the Boxer disorders of 1900, was appointed by the Holy See, rector of St. Joseph's regional seminary, now at Peiping, where it had been moved after communists made its work at Kinghsien impossible.

(Continued on page 36A)



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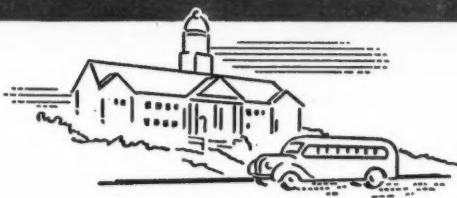
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HALSEY TAYLOR Drinking Fountains

Catholic Education News

(Continued from page 34A)

COLLEGES

Irish Library Opened

The Irish Library of DePaul University in Chicago, Ill., was opened formally to the public March 13.

Roger McHugh, assistant professor of English literature at the National University of Ireland, Dublin, and now a visiting lecturer at the University of Wisconsin, presented an address on "The Abbey Theatre, Mirror of a Changing Ireland."

Seek Negro Scholarships

A campaign for funds for Negro scholarships at midwestern Catholic colleges was undertaken in April at seven schools, members of the Fort Wayne Regional Council of the National Federation of Catholic College Students, following action taken at the fifth congress of the regional unit at St. Joseph's College in Collegeville, Ind. The meeting drew 250 delegates.

Receives Music Library

The formal presentation of the valuable library of music bequeathed by the late John McCormack to University College in Dublin was made by Capt. Cyril McCormack, the famous tenor's son.

Among the rare books are 300 beautifully bound and printed volumes of Bach and Handel—including a facsimile copy of the *Messiah* with the composer's corrections. Many of the volumes had been printed especially for Empress Frederick of Germany, daughter of Queen Victoria.

Family Life Conference

Immaculate Heart College in Los Angeles, Calif., conducted a family life conference for the

college students which consisted of a series of lectures covering such subjects as the family in modern society, the Catholic doctor looks at marriage, the decline of family life, the family and the Church of the future, the cultural enrichment of the Catholic home, and the beauty of Christian motherhood.

College Opens FM Station

A frequency modulation radio station has been built on the campus of Seton Hall College in South Orange, N. J. The inaugural broadcast of Station WSOU was set tentatively for April 15. Broadcasting on a seven-day week, seven-hour day basis, the station will cover northern New Jersey and metropolitan New York.

Offers Studies in Theological Science

Immaculate Heart College in Los Angeles has reorganized its offerings in religion and completed a course of studies leading to a degree or a special certificate in theological science.

The entire cycle of forty units is offered on Saturday and in summer session. Eight units must be taken in each of the following fields: Moral Theology, Dogmatic Theology, and Holy Scripture.

Install Seismograph

A Sprengtether seismograph, designed by Rev. James McElwane, S.J., of St. Louis University, is being installed in the basement of St. Ignatius' college church, San Francisco University.

Journalism Chair at Fordham

Expressing the hope that a "distinguished Catholic journalist" would be appointed to the post, Fordham University officials have announced the establishment of the Joseph Medill Patterson Chair of Journalism in the school's department of communication arts.

The chair, or professorship, was made possible

through the generosity of the late publisher of the *New York Daily News*. The sum of \$50,000 realized by Fordham from Captain Patterson's estate at Ossining, N. Y., left by him to the school when he died in 1946, will be applied as a partial endowment toward the chair.

Cardinal Gibbons Medal

Sister Mary Lurana, S.B.S., of the art department of Catholic University, received a \$50 award for her design of the Cardinal Gibbons medal to be awarded by the university each year to an individual in recognition of his or her distinguished or meritorious service to the Roman Catholic Church, the United States of America, or the Catholic University.

The medal will be of gold, with a ribbon in university colors (maroon and black) and will bear the seal of the university combined with the Papal Insignia and a profile of Cardinal Gibbons.

Scranton President Formally Installed

Very Rev. J. Eugene Gally, S.J., was installed as fourteenth president of the University of Scranton in New York, February 23, in the presence of representatives of more than 100 institutions of higher education and learned societies.

The invocation was pronounced by Bishop Henry T. Klonowski, auxiliary bishop of Scranton. The honorary degree of doctor of laws was conferred on Father Gally by Very Rev. Lawrence C. Gorman, S.J., president of Georgetown University.

Does Advance Work in Boy Counseling

The first graduate student in the recently organized boy counseling training program being conducted jointly by Boys Town and the Catholic University of America in Washington, D. C.

(Concluded on page 38A)

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Dept. CJ-28



Catholic Education News

(Concluded from page 36A)

arrived in Boys Town early in March to take up two semesters of study in practical field work there.

The student is Charles P. Brambilla of Northhampton, Mass., who has completed one semester of graduate work in the new training program at the Catholic University. He is a graduate of St. Michael's College, Winooski Park, Vt., and holds an A.B. degree in social science. He will remain at Boys Town for two semesters of work before returning to the Catholic University to complete the course which leads to the degree of master of arts in boy counseling.

Named Rector of Tokyo University

Father Theodore Geppert, S.J., sociologist and professor at the Catholic University in Tokyo, has been named rector of the university. He succeeds Father Bruno Bitter, S.J.

Irish Count Joins Faculty

Count Anthony O'Brien-Thomond, Irish journalist and writer on international affairs, author of the recently published book, *Archbishop Stepinac, the Man and His Case*, has joined the faculty of St. Bonaventure's College in New York as a professor in the department of social sciences.

Protest Against Discrimination Effective

Positive insistence by two Catholic colleges upon Catholic principles of racial equality led the National Association of Intercollegiate Basketball to open its annual national tournament to Negro players. Neither of the colleges, Manhattan and Siena, has Negro players on its team, but both held to the position as a matter of principle.

Bans Fraternity Hazing

Very Rev. Thomas J. Shields, S.J., president of Loyola University of the South, has ordered the Pan Hellenic Council of the university to ban all fraternity initiations that involve physical punishment or public embarrassment of pledges.

DIOCESAN DOINGS

Education Report Issued

A total of 30,543 Catholic youths are receiving organized religious instruction in the archdiocese of Dubuque, according to the annual report issued by Auxiliary Bishop Edward A. Fitzgerald, head of the Archdiocesan Bureau of Education. The report lists three Catholic colleges, 51 senior high schools, 14 junior high schools, 109 elementary schools, 31 schools conducting kindergartens, and three catechetical schools in the archdiocese.

DISTRIBUTION OF GOVERNMENT PUBLICATIONS

The Division of Publications, Office of Public Affairs, of the Department of State, Washington 25, D. C., has announced that distribution centers for publications of the Department of State have been established in six cities, each center to maintain a display of publications at a number of important public and educational libraries in its area. The library will refer requests for copies of these publications to its distribution center. Individuals who do not have access to the library exhibits may continue to request the publications directly from Washington.

SCHOOL ITEMS

High School Approved by N.C.A.

The North Central Association of Colleges and Secondary Schools accredited for the first time St. Philip High School in Chicago, Ill.

John E. Fellows, registrar at the University of Oklahoma, was elected president of the association, and Father Julian Maline, Chicago area director of the Jesuit Educational Association, was elected vice-president.

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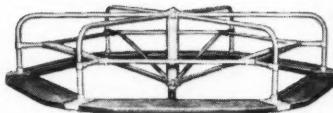
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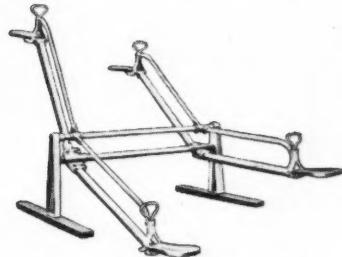
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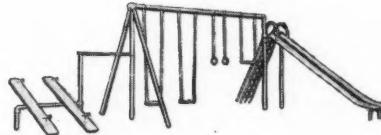
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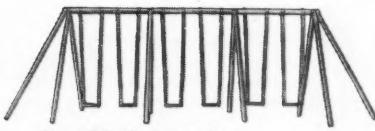
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New Books

(Continued from page 16A)

extent of his work makes this impossible, so that what he has actually written is a reference book with an unusually readable quality which reflects much of the history of Catholicism in the United States.

The cardinals thus depicted are natives of Italy, France, Ireland, Spain, and the United States. They are classified as cardinals who were archbishops of American sees when elevated; who had served as bishops of American sees before their elevation; who served as representatives of the Holy Father in America; or who were members of religious orders and who served in the United States. The appendix includes those who were elevated by Pope Pius XII in the consistory of February 18, 1946.

Juan of San Bruno

By Mary Mabel Wirries. Cloth, 155 pp., \$2. The Ave Maria Press, Notre Dame, Ind.

This is a good supplementary reading book for a history class studying about the California missions. For upper-grade readers.

This Is Our Parish

By Sister M. Marguerite, S.N.D., and Catherine Beebe. Cloth, 256 pp., \$1.28. Faith and Freedom Series. Ginn & Co., Boston 17, Mass.

This book is more than a reader carefully scaled to the abilities of the second-grade student. It is a design for living which carefully molds little minds and hearts into Catholic minds and hearts. The living experience of a small-town family as a unit of a parish are developed so that the child comes to realize the relationship between himself as an individual and the parish as a whole. Catechism and Bible history lessons are skillfully integrated in the book.

Interesting little stories illustrate such virtues as honesty, kindness, loyalty, and responsibility.

Our Friends and Foes

By Rev. Frederick A. Houck. Cloth, 256 pp., \$1.50. B. Herder Book Co., 15 & 17 South Broadway, St. Louis 2, Mo.

This is a fascinating book. It is a clear, readable account of the angels and the devils—their origin, their work, and their powers. It answers many questions which Catholics and non-Catholics frequently ask but so seldom have answered adequately.

N.C.E.A. Bulletin

Bulletin, National Catholic Educational Association, Vol. XLIV, February, No. 3. The articles contained in this bulletin were written by Edward A. Fitzpatrick, Ph.D., president of Mount Mary College in Milwaukee, Wis., and Rev. Bernardine Myers, O.P., Ed.M., S.T.L., president of the N.C.E.A. Secondary School Department, and a member of the National Commission on Life Adjustment Education for Youth.

A Survey of Catholic Weakness

Paper, 61 pp., \$1. The National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines, Iowa.

Rt. Rev. Msgr. L. G. Ligutti provided the introduction for this survey which summarizes the Catholic position in cities and rural areas with regard to churches, priests, etc. Each diocese and each state is tabulated. The survey compares Catholic weakness with Protestant strength.

Literature About Britain

Reference Division, British Information Services, 30 Rockefeller Plaza, New York 20, N. Y., and 360 N. Michigan Ave., Chicago 1, Ill.

Maps of Britain is an eight-page folder con-

(Concluded on page 48A)



This colorful flag poster is a feature of the School Savings Journal, spring of 1948, now being distributed by the educational section of the savings bonds division of the U. S. Treasury.

Beaten Paths

It has been said that habit is the most imperious of all masters. It is habit, for example, that keeps the footsteps of so many on the old beaten paths when shopping for liturgical needs. Every day more members of the Reverend Clergy and Religious are proving the wisdom of making a periodic detour to Church Arts. Here they invariably find the unusual values they are seeking—and, of course, the courteous treatment to which they are entitled.



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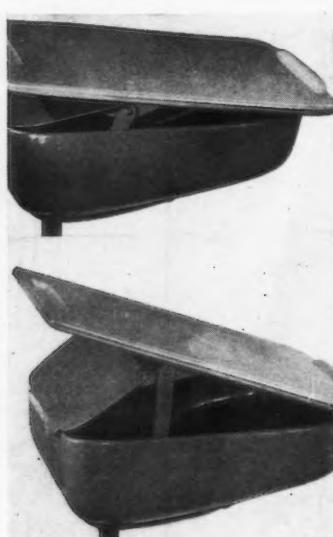
The latest improvement in classroom desks is the new "Ten-Twenty" Balanced Postured Desk introduced by the American Seating Co. The top, as the illustrations show, may be adjusted to three positions — horizontal, 10° slant, or 20° slant. There is an automatic "fore-and-aft" seat adjustment for focal distance for reading, writing, drawing, etc. Simple height-adjustment clamps permit raising or lowering of either desk or seat, and the lower back rail of the seats may be adjusted to fit any occupant. The wooden

parts of the desk are given a natural finish to relieve eyestrain; there is also, for those who prefer it, the standard school-brown finish.

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Luther O. Draper Shade Co., Spiceland, Ind.
For brief reference use CSJ-511.

CHURCH CALENDAR POSTERS

The Sisters of the Most Precious Blood of O'Fallon, Mo., publish attractive posters in red, yellow, blue, and green depicting the liturgical message of the Sundays of the Church year. Each poster contains an explanatory text. They are suitable for use in schools, churches, and institutions. Sets are available for the Easter Cycle and the Christmas Cycle.

St. Mary's Institute, O'Fallon, Mo.
For brief reference use CSJ-512.

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Children of the Colonies

By Mildred H. Comfort. Cloth, 186 pp., \$1.30. Beckley-Cardy Co., Chicago, Ill.

This is a rather unimaginative book dealing chiefly with life on a Virginia plantation but including brief descriptions of the Dutch in New York and the Quakers in Philadelphia. Grades 3-6.



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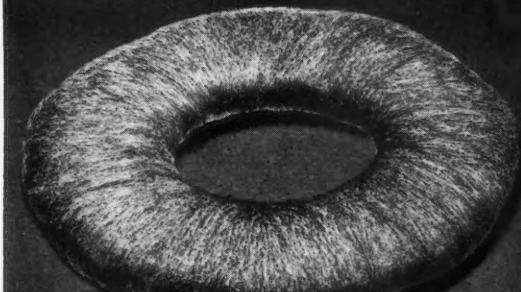
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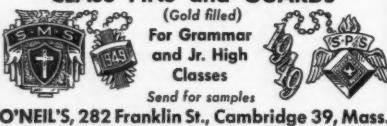
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New Books

(Concluded from page 40A)

taining seven black and white maps of Britain showing its industries, geographical regions, physical characteristics, population, and natural resources and agriculture. *Great Britain, Her Natural and Industrial Resources* is a large colored products map. *Agriculture in Britain, Born in Britain, A Picture of Britain, and Landmarks in Democracy* are pamphlets of information.

Household Budgets and Records

Raymond C. Goodfellow. South-Western Publishing Co., Cincinnati, Ohio.

This seems to be a good device for bringing home to students the importance of keeping household and personal budgets. However, the figures given are those of preinflation days and are of little value in giving students a true picture of present-day budgeting problems. No mention whatever is made of income taxes, although the budget covers the first three months of the year.

Included in the set are checkbook, a book of household budgets and records, memoranda of transactions and business papers, a simple file, and 24 plain envelopes. One of the biggest advantages of the set is the experience it gives in writing checks and keeping a checkbook.

Roughly speaking, the time needed to complete the set would run to twenty hours or more.

The American Way in Community Life

By Samuel Steinberg and Daniel C. Knowlton. Cloth 416 pp., \$1.92. D. C. Heath & Co., Boston, Mass.

This one-semester course in American civics strongly emphasizes the social aspects of community life. An entire section is devoted to the economics of our communities, the states, and the Federal Government. Throughout, the function of government and its impact on better living together are brought out. The effort to encourage friendliness and mutual respect is not always happy. The references to religion lack an understanding of the real nature of religious life and tend to indifferentism rather than respect for persons of differing faiths.

Business Dictation

By Charles A. Thomas. Cloth, 474 pp., \$2.80. Prentice-Hall, Inc., New York 11, N. Y.

This is the second edition of a book which has found wide acceptance in high schools. The shorthand taught is an original system of the syllable and continuous curve type. The work provided covers roughly all of the general types of business and professional work given in American cities. The English shorthand vocabulary and the phrases listed are inclusive.

Winning Words

By Henry I. Christ. Cloth, 348 pp., \$2. D. C. Heath & Co., Boston, Mass.

This year's work in high school English centers entirely on the development of a vocabulary and gaining skill in its use.

Souls at Stake

By Francis J. Ripley and F. S. Mitchell. Cloth, 198 pp. Joseph F. Wagner, Inc., New York, N. Y.

This book originally addressed to members of the Legion of Mary makes a strong plea for Catholic lay action.

S-O-S Helicopter

By Edward Ustick Bain. Cloth, 95 pp., \$2. The Ave Maria Press, Notre Dame, Ind.

For fourth- to eighth-grade boys. Dan, Rod, and Tom were buddies in the air corps during the war. Now all have enrolled for training as helicopter pilots, and all accept positions in different parts of the world. The story of their adventures should interest boys, and the book should be a good one to tempt older boys who are poor readers but avid comic book fans.

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EXCLUSIVELY BY

THE MONROE COMPANY, INC.
15 CHURCH ST. COLFAX, IOWA